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8 March 1983

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1381

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NOVOROSSIYSK WORRIED ABOUT IDEOLOGICAL INFLUENCE FROM FOREIGN SAILORS

LD311538 Krasnodar Domestic Service in Russian 0420 GMT 15 Dec 82

[Correspondent Anatoliy (?Galoshin) report from Novorossiysk entitled: "It Concerns Us All"]

[Excerpts] Novorossiysk is a major international port situated on the Black Sea in the border zone. It is a city in which currents from various parts of our restless planet meet. Those who come to us with affection and warmth are welcomed by the people of Novorossiysk with open hospitality. They try to acquaint the guests with everything that is best, with all the things that abound in our peaceful and creative days.

Sometimes, however, some foreign seamen disembark in the port of Novorossiysk and carry out the will of their overseas masters and try to smuggle in foul anti-Soviet literature. They strike deals with morally unstable young people who have not yet learned how to recognize the true aims of our ideological opponents behind the gloss of foreign advertisements. They also try to discredit Soviet reality and to sow mistrust of the creative power and might of socialism.

What forms and methods of ideological struggle should be employed against the designs of the bourgeois ideology? How can this work be made even more effective?

This matter was discussed in a businesslike manner at a conference of ideological workers of the hero city. In his speech, Yevgeniy Mikhaylovich Kudenin, secretary of the party gorkom, stated that there are still many problems in everyday ideological work that must be solved creatively and attractively. This is demanded by the current international situation and by the antagonisms of the two systems and two ideologies.

[Begin Kudenin recording] These lies are beamed to us daily for many hours by hostile radio stations. We are not making full use of our counterpropaganda potential, particularly of such spheres as our persuasive propaganda and the establishments of political, economic and cultural education. In addition to this, we have an important ideological reserve in our politically mature and literate seamen on vessels sailing abroad and in specialists working in foreign countries.

The party gorkom along with party raykoms and the party committee of the Novorossiysk shipping line is now creating special groups of lecturers for carrying out counterpropaganda. Their task will be to influence all work collectives and all individuals. Special attention must be paid to small work groups, remote settlements and also to people outside production processes. [end recording]

Here is an example that does not at first seem highly significant--we mean the recording studios, which are very popular among some young people.

[Begin Kudenin recording] This repertoire virtually goes without any control. It completely excludes patriotic and antiwar songs, songs composed during the war and songs of the peoples of the USSR. (?The cassettes) are packed with all sorts of Genghis Khans" [possible reference to a West German song featured in a recent European song contest]. This matter should be corrected. It should be stopped as a channel for spreading all sorts of vulgar and soul-destroying (?decadent) bourgeois music devoid of ideals.

The education of our youth to appreciate music is ineffectual and the formation of their aesthetic needs is unsatisfactory. Some culture workers have, in my view, been captivated by shallow discotheques where all work consists of endless dancing to the beat of foreign pop tunes. No talks are conducted with young people on the merits of (?serious) music and on the best examples of Soviet classical music. It is necessary to actively conduct explanatory work on tastes and morals and to arrest inclinations to vice. [end recording]

Hundreds and thousands of seamen of the Novorossiysk Shipping Line and of the Novorossiysk Fishing Industry Association travel abroad in the course of fulfilling their duties. They visit not only our friends, but also countries of the bourgeois world, thus having the chance of seeing with their own eyes how biased and false the foreign radio voices are in advertising the charms of the West.

Yuriy Mikhaylovich Filonov, deputy secretary of the party committee of the Novorossiysk Shipping Line stressed the place and role of seamen in the work of Novorossiysk ideological workers when sailing abroad:

[Begin Filonov recording] Imperialism has virtually launched a psychological warfare against the USSR and other socialist countries. This campaign uses powerful ideological, material and technical equipment. In this tense ideological situation the party committee of the Novorossiysk Shipping Line pays particular attention to the education of seamen in a spirit of staunch idealism and loyalty to the socialist homeland and to the cause of communism, it also instills in them a clear-cut class attitude to the phenomena of social life. [end recording]

CSO: 1807/132

INTERNATIONAL

IRANIAN ENVOY STRESSES ISLAMIC BASIS OF REVOLUTION

LD112213 Moscow Domestic Television Service in Russian 1800 GMT 11 Feb 83

[From the "Vremya" newscast]

[Text] Today, the Iranian people mark their national festival, Revolution Day. Taking part in our program is (Seyyed 'Ali Fashti), charge d'affaires of the Islamic Republic of Iran to the USSR. At the beginning of his statement, (Seyyd 'Ali Fashti) read the traditional Iranian Muslim greeting. He went on to say:

[Begin (Fashti) recording in Persian with superimposed Russian translation; (Fashti) is shown speaking] Four years have elapsed since the victorious rising of the Muslim people against the former despotic regime. This rising was based on the belief in the true religion of Great Islam and was implemented under the inspired leadership of His Excellency Imam Khomeyni. Inspite of various internal and external intrigues, the Islamic Republic of Iran was formed. International imperialism, which, as a result of the victory of the Islamic revolution, lost important positions, from the very first day, in various ways acted against the young Islamic Republic of Iran, and along this path, used any opportunities--political, economic and propaganda--in an attempt to destroy the young Islamic republic. But by the mercy of great God, under the inspired and decisive leadership of His Excellency Imam Khomeyni, thanks to the unity of the Muslim people in Iran, this revolution was victorious over all intrigues, and in spite of all kinds of sabotage, external and internal, set out on the road of creating a new society on the basis of Islamic dignity, and it has taken important steps along this road.

The Islamic revolution, after its victory, became the founder of a new state system. The first foundation of the system of the Islamic revolution in Iran was laid with the creation of a council of experts and the introduction of the Constitution of the Islamic Republic of Iran. With the consolidation of the three forces--the legislative authorities, the judicial organs and the executive authorities--the Islamic Republic of Iran became so much stronger, that in a short period, it not only solved its internal problems, but also withstood plots and an enforced war, and also worthily speaks out in the political arena, and displays its strength in the basic fields of economy and culture. Undoubtedly, when one speaks about the particular features of the Islamic revolution in Iran, it is necessary precisely to study these features and also the system of leadership, since in no other way is it possible to study the particular features of the Islamic revolution in Iran.

In internal policy, the Islamic state, in 4 years, in spite of all difficulties and problems, has been directed along the road of improving the life of the oppressed and deprived, and with the selfless assistance of its always struggling people, achieved success, and continues to advance along this road.

In the field of foreign policy, the Islamic Republic of Iran taking account of all the progressive Islamic ideas and acting on the basis of the thesis: neither East nor West, and also for the defense of the country's independence, is constantly struggling against colonization, arrogance and overlordship, and considers itself obliged to continue to defend the Islamic faith. Here pride of place is held by the defense of the trampled rights of the oppressed Muslim people of Palestine and all-round support for the just and true struggle of that people. The Islamic Republic of Iran firmly believes that the rebirth of Palestine is only possible by the way of firm resistance and struggle against the Zionist regime.

The Islamic Republic of Iran, relying on the name of God and the deep faith and self-sacrifice of the Muslim people of Iran and its brave troops, last year managed to expel the sacred territory of the Islamic Republic of Iran. The state of the Islamic Republic of Iran, relying on its principles in foreign policy, that is on the expansion of political and commercial links with the countries of the Third World, and reducing dependence in the field of economics and industry from exploitation, always strives to strengthen and expand relations and cooperation with the revolutionary countries and states opposing overlordship and oppression.

Entering the 5th year of the victory of the Islamic revolution, the Muslim people of Iran sincerely wish success to the neighboring Soviet people and are ready to expand good relations with the Soviet Union on the basis of equal rights, mutual understanding and good neighborliness.

May there be victory for the oppressed over the oppressors! [end recording]

CSO: 1807/133

CZECH WRITER CLAIMS WEST INCREASING 'PSYCHOLOGICAL WARFARE'

Moscow IZVESTIYA in Russian 15 Jan 83 p 5

[Article, published under the heading "Foreign Public Affairs Writers in IZVESTIYA," by Czechoslovak public affairs writer Zdenek Goreny, Prague: "From the Trenches of the 'Cold War'"]

[Text] Soon we shall be marking the 35th anniversary of a memorable event: during the days of the February victory of the Czechoslovak working people, an attempt to overthrow the government of the National Front and to restore the capitalist system in Czechoslovakia, an attempt which was supported from outside our country, suffered a total failure.

International reaction has not forgotten this defeat, just as it has not forgotten the failure of counterrevolutionary attempts in more recent years. For this reason our country has become, just like the other socialist nations, a constant target of hate-filled campaigns of slander. Today the Czechoslovak land is subjected to 36 hours of "radio barrage" every 24 hours from the near and far trenches of the "cold war." One top Voice of America official recently admitted in all frankness: "We must endeavor to destabilize the Soviet Union and its allies by setting the peoples of these countries against their leaders."

In other words, we are dealing here not with an ideological struggle. Such a struggle is an objective factor in class battles in the international arena. This struggle is inevitable for two worlds which are in opposition. In the case we are discussing, however, we must state that the struggle is turning into psychological warfare against the socialist countries.

International imperialism is waging a broad anticommunist campaign, the target of which since November 1917 has been the Soviet State, while today the other nations of the socialist community are also targets. Vast material and manpower resources, intelligence services and so-called "public" institutions, "black" and "white" propaganda, spies, professional slanderers, deserters, renegades, and traitors are being mobilized for this campaign. The CIA alone controls and operates an extensive network, including almost 800 organizations in various countries. The Pentagon operates 250 radio stations and 40 TV broadcast facilities scattered throughout the world. More than 5,000 stations carry Voice of America programing, broadcasting approximately 900 hours per day in 39 languages.

We cannot remain deaf to the fact that in recent years, especially since the Reagan Administration has come into power in the United States, even the militant anticommunist rhetoric has undergone changes. Now socialism is being called a "mistake of history," and appeals are being issued "to give short shrift to communism."

For this reason intensive personnel and organizational changes have begun at such "cold war" centers as Radio Liberty and Radio Free Europe in Munich, and there has been an increase in the inflow of dollars, so that the "new course" can also be implemented in a "new tone."

Today it is quite obvious from programs broadcast in Czech and Slovak that not only new "specialists" and new dollars have come from Washington to Munich but also new instructions. Also typical of recent broadcasting is an appreciable increase in the percentage share of instructional programs directly intended for those in Czechoslovakia from whom imperialism would like to receive support in its counterrevolutionary designs. They are making particularly assiduous attempts directed toward young people, constantly calling upon them to "break silence," "learn to take a chance," and "proceed with actions."

These inciters of the radio waves attempt equally aggressively to foist slogans, aimed at disorganizing the economic structure of the socialist countries. They propagate the notion of "neutrality of the economy with regard to politics" and a return to the system and customs of free competition. Listeners are urged to revise their economic ties with the Soviet Union.

The main objective of these lies and disinformation is to whip up anti-Soviet sentiments. This campaign is expanding in proportion to the growth of the Soviet Union's influence and prestige in the world arena and the attractiveness of its peace policy as well as expansion of the peace movement in the West. It boils down essentially to a campaign aimed at diverting attention from military preparations in the United States. This is graphically demonstrated by the example of the gross lie about utilization of "Soviet chemical weapons" in Afghanistan or Kampuchea. Washington has disseminated this lie in order to justify the fact that the United States itself has begun carrying out a vast program to produce chemical weapons.

As we know, the greatest lie of our time is expressed in attempts to portray the Soviet Union and the Warsaw Pact countries as aggressors, as "bellicose monsters." They are attempting with an imaginary "Soviet threat" to justify in the eyes of a segment of the world community the unprecedented scale of the new round in the arms race which is being carried out by the United States and the NATO countries, in violation of all treaties and pledges.

They are attempting with the aid of this myth to obscure the truth about Soviet policy, the principal content of which has been concern for peace since the very first hours of existence of the Soviet Government, and it remains so. The socialist countries and other peace-loving nations align themselves with this Leninist policy. This policy is increasingly more deeply penetrating the minds and hearts of a great many people in the world of capital, including those who do not accept the Communist ideology. Today precisely for this reason, in spite of a chilling of the international climate, opponents of war are taking part in a Peace March along the entire length of Italy, from Milan to Sicily, to voice their protest against the establishment of a new U.S. military base in the town of Comiso. It is precisely for this reason that for 16 months now the women of Britain have been marching in rain and freezing cold outside those U.S. bases which are designated as launch sites for the new U.S. intermediate-range missiles, launch sites which carry the danger of accidental explosion. Similar examples can be cited in daily life in the FRG, the Netherlands, France, and even in the United States. This unprecedented wave of antiwar protest is enraging the NATO camp, where champions of peace are branded as "traitors," behind whom they see the "hand of Moscow."

Any lie is good as far as the militant warriors of the NATO pact are concerned. The "crusade" against the socialist countries for which President Reagan is calling confirms this quite eloquently. The cavaliers of psychological warfare would very much like to obtain "bases" in the socialist countries as well. Such an aim was pursued by a so-called "ideological conference" which was recently held in Washington under the patronage of Secretary of State Schultz. The conferees claimed to be concerned about a "democratization of the Communist countries," but in actual fact the point was meddling in the internal affairs of other peoples by all possible means.

These fresh-baked missionaries of "democratization" take every opportunity to brandish the Final Act of the Helsinki Conference, extracting from it that which is useful to them for their psychological warfare scenario, "forgetting" that this same highly important document states that all the principles of the Final Act shall "...apply equally and absolutely in interpreting each of them, taking the others into consideration." Under these words stand the signatures of the U.S. President and representatives of the other NATO countries. But the instigators of psychological warfare forget about another provision of the Final Act, which states that the signatory nations shall refrain "...from any interference, direct or indirect, individual or collective in the internal or external affairs falling within the domestic competence of another signatory nation, regardless of their interrelations."

The hostile campaign which was conducted against Czechoslovakia following the defeat of the counterrevolutionary forces in 1968 as well as the present campaign against Poland shows that interference in the internal affairs of the socialist countries is being raised to the status of "normal." The psychological saboteurs pretend that the socialist countries, alongside the Final Act, also signed an agreement permitting export of counterrevolution. This is nonsense. It is also a profound delusion. The socialist countries sincerely advocate détente. Let nobody, however, interpret this as our willingness to leave the transom open for the thief, who is unable to make entry through the door.

3024
CSO: 1807/118

CIA BACKING FOR INDIAN SEPARATISTS IN PUNJAB, ASSAM ALLEGED

Moscow IZVESTIYA in Russian 9 Feb 83 p 5

[A. Ter-Grigoryan dispatch: "Instigators of the Separatists"]

[Text] New Delhi--"The Akali Party Demands...," "Sikhs Begin New Era," "Amritsar Ready To Negotiate".... The front pages of Indian newspapers abound in such headlines. And for more than a year now. The Indian state of Punjab, which for three decades was considered the most successful and tranquil, has been in turmoil this entire time. What is happening in the Punjab?

India is a multilingual and multinational country which practices many religions. The many centuries of domination by foreign oppressors preserved this heterogeneousness and increased alienation, which corresponded to the colonialists' policy of "divide and rule". After independence, India took a number of important steps to surmount the religious-communal and caste conflicts. A slow, but inexorable process of integration began. The development of the economy, the creation of new industrial sectors and the enlistment in new, complex production of representatives of the most varied strata of India's population were factors leading to the gradual demolition of religious-caste barriers.

However, these barriers still exist, and India's enemies and reaction are taking advantage of them to split united India. It is these barriers which former colonialists and neocolonialists have assigned the main role in their hopes of destabilizing the situation in a great Asian country operating with an independent and peace-loving policy. In addition, they are attempting with all means available to them to create in India centers of alienation even where they previously did not exist.

The newspapers write that in areas populated by Muslims the authorities are discovering Pakistani agents sent to provoke Indian-Muslim clashes. Acute conflict situations in mutual relations between the local nationalities and the immigrants from other Indian states and from neighboring Bangladesh are arising constantly in Assam. India's seven northeastern states have for many years been a target of the provocative activity of local chauvinists directed from abroad. The Indian press has mentioned repeatedly that the Brahmaputra Plan, which was developed by the U.S. CIA, envisages this region's detachment from India and the creation on the basis thereof of some buffer state.

Prime Minister Indira Gandhi and other Indian leaders have emphasized repeatedly the presence of a "foreign hand" manipulating the religious-communal disorders in various parts of India. Furthermore, the fading of disorders in one part of the country is accompanied by an outburst thereof in another. This periodicity is designed to create the impression that India is incapable of coping with its internal conflicts and cannot achieve stability. On this occasion the center of tension has been the Punjab.

Sikhism was conceived in the Punjab 500 years ago. This religion was a kind of continuation and development of the reform movement in Hinduism known by the name of Bhakti. Subsequently it became the ideology of antifeudal uprisings. The Sikhs, who wear turbans, a steel bracelet on the right arm, a sword, an iron comb in their hair and pants of a special cut and who are not allowed to shave their beards or cut their hair, differ from the remaining inhabitants of the Punjab only in this. In addition, in large Hindu families one son frequently turns to Sikhism since it is believed that it will thus be easier for him to join the army, and the army, as is known, spares a person daily worries about subsistence. The Sikhs are disciplined and enterprising and have a great sense of responsibility and proper pride. They constitute roughly 2 percent of India's population, but in the army and the police they constitute from one-third to one-half of the officer personnel.

The present Indian president, Zail Singh--a Sikh--wears a Sikh turban. In any Indian crowd--in the North, in the South, in snowy Simla or under the scorching Equatorial sun of Cape Comorin--you will see the striking turbans of the Sikhs. They enjoy the fame of valorous warriors. In the period of the British colonial conquest of India the Sikhs put up the most stubborn resistance to the foreign enslavers. And now attempts are being made to persuade precisely these people that they are not Indians. The Sikhs are being called on to detach themselves from India and create an independent state of "Khalistan".

The word "Khalistan," which has shown up in the world press, was born not in the Punjab and not in India at all. It was invented by an American citizen of the Sikh creed, Ganga Singh [Dkhillon] in March 1981. He called on the Sikhs to proclaim themselves a separate "nation" and put forward demands for the creation of an independent state and its admission to the United Nations. This gibberish was immediately seized on by the extremist Dal [Khalsa] organization, which is maintained by the CIA and which has subsequently been banned. Millions of Sikhs scornfully rejected the American idea. This did not discourage the provocateurs. Over the ocean there suddenly came to be talk about a self-styled "president" of the nonexistent "Khalistan," Jagjit Singh [Chaukhan], living in Canada. On CIA money this adventurer opened "embassies" of the fabricated state in several American and European countries.

The journalist Lal Jagat Narain, who had exposed this entire provocative racket in the Punjab press, was shot point-blank and killed in Jullundur on 9 September 1981.

"Why was your father murdered?" I asked in Jullundur the son of Lal Jagat Narain, Romesh Chander Chopra, the editor of three Jullundur newspapers.

"Because he was a true Indian and real patriot," Chopra replied. "For a quarter of a century he fought against the British and then against the campaign for the partition of India on religious grounds which the British had initiated and against the theory according to which religion may serve as an indication of nationality. He was not afraid to name those behind the 'Khalistan' slogan. He paid for this with his life."

A year has passed since then. The speculation on the Sikhs' religious feeling and certain features of their social life did its work, exerting a heavy influence on the entire political climate of the state. Under the influence of the provocative campaign large-scale Hindu-Sikh clashes, which shook India, exploded for the first time in history.

At the end of September of the year before last five members of the illegal [Dal Khalsa] flew an Indian Airlines plane to the Pakistani city of Lahore, demanding the release of a number of terrorists. The plane was returned to India very quickly, however. Outbursts then began in various cities of the Punjab. [Dal Khalsa] provocateurs organized an attempt, which was unsuccessful, fortunately, on the life of Darbar Singh, chief minister of the state of Punjab. At the start of October 1981 the Punjab police arrested 80 activists of the "Khalistan Movement," which Prime Minister Indira Gandhi called antinational and inspired from outside. Shortly after, the opposition began to stir in the Punjab demanding special privileges for the Sikhs. Completely ignoring the fact that Sikhs constitute less than half of the state's population, the Akali Dal Party, headed by H.S. Longowal, presented the central government with 45 demands.

Longowal called on the public to physically resist the building of the Sutlej-Jamner Canal on Punjab territory since this canal would allegedly deplete the state's water resources.

Last April the situation in Punjab became even more disturbing. The provocateurs' actions became increasingly daring. The American Ganga Singh [Dkhillon] landed at Palam Airport to personally lead the provocations, but was recognized by the police and thrown out of the country. The separatist bandits made yet another attempt on the life of Darbar Singh, chief minister of the state of Punjab. Some people had thrown chopped-off ears of cows, which for the Hindus are sacred animals, into the Hindu temple in Amritsar. Simultaneously some people had scattered a multitude of cigarettes, which are banned by Sikhism, in the Golden Temple. Bloody brawls began. The disturbances spread to other cities also. The authorities were forced to impose a temporary curfew. Approximately 300 instigators of the disorders were arrested. For about 6 weeks everything was quiet and life had seemingly returned to normal. But on 11 October a fanatical crowd of Akali Dal supporters, having unsheathed their saber-daggers, attempted to break into the parliament building in New Delhi in order to put new demands to the speaker of the House of the People. The confrontation with the police entailed casualties. Mob gatherings began again in the Punjab.

Some representatives of the central government believe that a number of the demands of the opposition Akali Dal have a certain foundation. However, the question of fulfillment of these demands should be settled by way of negotiation, following a careful study and examination of all the pros and cons. The solution of some of these problems had been prepared long before Washington began to muddy the Punjab waters.

Sardar Swaran Singh, representative of the prime minister, conducted negotiations in Chandigarh with Akali Dal leaders. In December Indian Home Affairs Minister P.C. Sethi sent Akali Dal leader Longowal an invitation to continue this organization's negotiations with the government.

But even after several rounds of the negotiations had been held and the government had agreed to fulfill a number of the Akali Dal's demands, the disorders did not cease. For the purpose of poisoning the celebration of Republic Day on 26 January extremists set fire in Amritsar to several tobacco stores and set off explosions.

The Indian Government and the government of the state of Punjab are taking vigorous steps designed to put an end to the activity of the separatists and their CIA instigators. Speaking recently in the city of Meerut, Prime Minister Indira Gandhi called on the Indian people to firmly rebuff the forces of reaction inciting religious-communal clashes and kindling separatist moods. She emphasized that the elements attempting to undermine India's unity are thereby undermining its socioeconomic progress.

8850
CSO: 1807/126

SINGLE NTS AGENT REPEATEDLY VISITS USSR

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 25 Dec 82 p 3

[Article by V. Semenov: "Beware: Provocateur!"]

[Text] A certain Berner, alias George, Yuriy Nikolayevich, after his return to the Federal Republic of Germany (FRG) from a tourist trip to the Soviet Union, reported to his masters: "The trip to the country went as originally planned. I operated in the custom-house according to your instructions. Details are in the letter to A. Shirinkina."

To whom the "tourist" reported can be understood from the family name of Shirinkin. More than once it has been written about her in the Soviet press, as a person without kith or kin, without honor and conscience, as a fascist agent-provocateur. For many years she has collaborated with the not unknown anti-Soviet organization, People's Labor Union (NTS). What prompted Berner to operate in the Soviet custom-house on the instructions of that white emigre' organization, hostile to the cause of lessening tensions and cooperation in Europe?

His real name is George Kobro. According to biographical data, he is a native of Austria, the illegitimate son of an Englishman and a Russian woman, Berner, who went to the West from Riga in 1939. In her declining years she turned to the Soviet embassy in the FRG with an application, in which she wrote in detail, "...For God's sake pity us, do not let us perish, die in a foreign land. I raised a son in the Russian spirit and love for the Motherland..." They permitted her to return to the USSR with her son. Having decided that by her return she showed the Soviet nation much favor, Mrs Berner began to present utterly unfounded claims to the authorities, endeavoring to secure a privileged position for herself and her son. Ultimately, the quarrelsome "traveler" again returned to the West. This time someone helped her settle in Munich, and the NTS members treated her son kindly, placing him in the philosophy department of a local university.

George Kobro easily "bit" at the cheap lure, only asking for information about how he would be paid for his work. "Raised in the Russian spirit", he signed an agreement for illegal collaboration with the NTS. White Guard evaders of justice ["nedobitki"] and their offspring, betrayers and traitors to the Motherland, and mere criminals became his teachers. At the hands of these mental midgets ["pigmeyev"], dreaming of the restoration of the old order in Russia, Kobro learned hatred towards the USSR.

Soon the "masters" sent George, in the capacity of a translator to a Georgian song and dance ensemble, at that time on tour to the FRG, and later to Moscow to one of the international shows. Kobro sought out negative information, and thrust the falsehoods of the NTS on the Soviet people. Then on a tourist trip, he came to the capital of Kirghiziya. The trip to the distant city of Frunze was expensive for anyone, let alone a student. But George Kobro did not make his journey to the USSR for his own pleasure or personal reasons. The culture and historical monuments of Kirghiziya did not interest him. He gathered information about the industrial potential and narrow aspects of the republic's economy, and searched among Soviet citizens for accomplices to collect information of interest to his "masters". What can be done about it, one has to pay for the trip! Returning to Munich, he passed information to the NTS, personal data ["kharakteristika"] of people with whom he met, and sent dirty books, concocted in the "Posev" publishing house in Frankfurt-am-Maine, to their addresses. He sent literature in the name of a certain Antonov, living in Paris. However, disguise did not help. Those acquainted with Kobro suspected whose hands were behind this and returned everything back to him. George had to apologize before the NTS ranks for the failure of his operation.

After he graduated from the university, the NTS members organized a trip for George to work on special courses in Moscow at MGU [Moscow State University]. Here he had to gather material for a dissertation "Early Works of the author Valentin Kataev".

With what did Kobro occupy himself in Moscow? Studying the literary works of V. Kataev? No, the special student from Munich was true to himself: he zealously collected information useful to the NTS and his masters at TsRU, and sought accomplices. "The special student-philologist" intended to penetrate areas in the Moscow environs closed to visits by foreigners.

After his return to the FRG they set him up as a translator in the firm, "Union für Gastechnik". Accompanying the first Soviet delegation from the Ministry of the Construction Materials Industry, Kobro meticulously questioned and studied members of the delegation. And then he began to suggest to individual members not to return to the Motherland, promising all kinds of help in a "comfortable life" behind the cordon. However, a misfire happened again! The Soviet people not only rejected his vile offer, but requested to have this slanderer-provocateur removed. After the presentation of the required materials, the firm was forced to refuse his services.

But this did not disturb Kobro and his "masters". He became the director of the Stevens Library, where he organized youth parties, debates which bore a patently anti-Soviet character. Precisely during this period, he strengthened his reputation as an active anti-Soviet and earned encouragement--a tourist trip for himself and his wife to Armenia and Georgia. This time Kobro and his spouse went to the USSR through Turkey. It appears that everything was anticipated beforehand. George was to meet in Turkey with one of the western intelligence officers who gave him yet another series of assignments, in addition to the NTS tasks.

In Tbilisi and Yerevan, Kobro distributed by mail subversive literature transported across the border, collected and recorded first and last names of local inhabitants working in enterprises and scientific establishments of interest to him.

How he is at home again. Not without the help of his masters he has been set up in the West German firm, "Imka-Kassel'". Pretending to be a patriot of our Motherland, sometimes even presenting himself as a citizen of the USSR, he forces his friendship on Soviet tourists, tries to induce them to collaborate with the NTS, and suggests that they remain in the FRG.

An appropriate question is how much can this shameless, insolent character be tolerated? Our tourists give him angry rebuffs, and demand with indignation they be protected from contacts with this scoundrel, but he will not give up. Under the connivance of the director of the firm "Imka-Kassel'" he continues to cast his venomous bait.

Isn't this enough? Isn't it time that he and his masters understand that the Soviet people do not tolerate those who try to poison the international climate, and by their actions inflict damage to the development of mutual understanding between peoples.

12198
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'KRASNAYA ZVEZDA' SCORES U.S. 'PROPAGANDA WAR'

PM101545 Moscow KRASNAYA ZVEZDA in Russian 4 Feb 83 Second Edition p 3

[S. Kuzmin article: "In the Trenches of 'Psychological War': Washington Steps Up Ideological Sabotage Against the Socialist Countries"]

[Text] The war is already underway. It is being waged by anti-Soviets and anticommunists of all shades. In their vanguard are the "crusaders," not those who imposed their faith with the sword in the middle ages, but those who are living in the United States in the last quarter of the 20th century. Their inspirer and leader is the Washington administration itself. Their short-term program is the global rebuff of the ideals of communism and the shattering of the foundations of socialist society, while their maximum program is the complete elimination of socialism.

In sum, the methods and means used by the latterday "crusaders" make up precisely the essence of "psychological warfare."

Even when our motherland, having won victory over fascism at a high price, was mobilizing all its material and human resources to restore the war-ravaged national economy, the United States was already hatching criminal plans for confrontation with the USSR. The Pentagon calculated the number of nuclear bombs needed to destroy our country's major industrial and cultural centers. And at the same time the politicians were examining plans to unleash "psychological warfare" against the socialist world. Concerning the aims of such a war, the U.S. National Security Council Directive of 14 September 1949 (NSC-58) said very unequivocally: "Our ultimate aim must, of course, be the emergence in Eastern Europe of nontotalitarian (read "pro-Western--S. Kuzmin) governments which wish to take part in the free world community." In order to fulfill this task, the directive recommended launching an "offensive on the ideological front" which "must be mounted using both open and secret means."

The "traditions" of the ideological postulates of the cold war era are being observed and augmented by U.S. politicians in our day. The methods of activity of the present "crusaders" are, however, far more sophisticated and high-handed than those of their predecessors. Now they try increasingly to resort to methods of flagrant propaganda pressure on other countries, primarily the socialist countries. Take for instance the statement By C. Wick, director of the USIA, which is the chief mouthpiece of U.S. foreign policy propaganda. "We," he said, "are in a state of war with the Russians, as though it were a de facto or declared war." the permanency of the state of "psychological war" against the Soviet Union is obvious. Some 10 years ago the then director of USIA, Frank Shakespeare, said more or less the same: "...We are involved in a psychological, political war.... If we are not prepared to faithfully elucidate and propagandize the ideas in which we believe, we will not survive."

However, it is not so much a question of propaganda of the "ideas" in which the United States "believes" as of impudent and unceremonious interference in the internal affairs of the socialist countries. Poland is a graphic example of this. The activeness of the war over the airwaves in relation to that country is constantly growing: by the end of spring 1982 Polish-language broadcasts by VOA alone were increased from 2.5 to 7 hours per week in comparison with December 1981 (when the Polish Government was forced to introduce martial law), while Radio Free Europe increased its broadcast time to Poland from 19 to 24 hours per week following the introduction of martial law. Moreover, the main content of the "radio activity" of these and other Western "voices" was incitement, agitation and even the broadcasting of scenarios for antisocialist antistate action. The U.S. and NATO countries' "news media" have essentially been transformed into "means of incitement" of antipopular actions in Poland and of their coordination.

The other socialist countries are also the object of ideological sabotage on the part of imperialism. Around 400 subversive centers and organizations operate abroad against the Soviet Union alone, and 40 foreign stations broadcast to the USSR in 23 languages. The special apparatus of imperialism's "psychological warfare" is in operation against not just virtually every socialist state but every progressive state in general--from Cuba and Nicaragua to Kampuchea and Afghanistan. As well as VOA and other radio stations, the poisoners of the airwaves from Radio Liberty and Radio Free Europe, who are in the pay of the CIA, carry out impudent interference in the affairs of the socialist countries. The United States has taken a decision to create a special radio station to make subversive broadcasts to Cuba.

Washington is taking increasingly active steps to include its NATO allies too in its "psychological war" against the socialist world. In particular, a special closed conference in the British town of Sunningdale was devoted to this problem. It was the first of a series of meetings on the problem of "NATO and information." In a word, active steps are being there to further integrate the sabotage activity of the NATO member states' propaganda services and transform them into effective branches of the USIA.

In the political declaration adopted at the Prague Political Consultative Committee Conference the Warsaw Pact states resolutely condemned the "use of such a powerful instrument of influence on people's consciousness and the shaping of public opinion as the press, radio and television to disseminate tendentious and overtly slanderous reports which present in a distorted light the situation in particular countries and their policy which sows alienation and hostility." [quotation as published]

Having declared a "crusade' against communist the United States is carrying out practical ideology aggression against the socialist countries. The broad slander campaigns over imaginary violations of "human rights" in socialist states, the myth of the "Soviet military threat" and the USSR's complicity in "international terrorism" and other things are designed to complicate the situation in the world and justify the U.S. militarist course and its imperial ambitions. "The appreciable aggravation of the ideological struggle is a fact," the CPSU Central Committee report noted at the 26th Party Congress. "For the West, this does not come down just to the struggle of ideas. It is setting in motion a whole system of means designed to subvert the socialist world and disunite it."

There is much evidence that things are really so, including President Reagan's speech in the British Parliament in June 1982, which "substantiated" the course toward interference in the affairs of socialist countries, and also the conference organized quite recently by the U.S. State Department and known as the "Conference on Questions of Democratizing the Communist Countries." Washington is not even embarrassed that these actions blatantly and completely contradict the spirit and the letter of the final act of the All-European Conference in Helsinki and the principles of the UN Charter. This interference, or "support for democracy" as it is seen in the United States, must--according to Washington--extend to all countries (socialist for the most part) whose systems do not suit the United States.

The "conference" at the State Department is one of many elements in the anti-Soviet and anticommunist bedlam being orchestrated by the United States and its allies. Their attempts to use the Madrid meeting of representatives of Helsinki conference participant states to continue attacks on the USSR and the other socialist countries and the attempts at flagrant interference in their internal affairs rank with these.

Washington's "psychological warfare" assumes the most repulsive and antihumane forms in questions of war and peace. The danger, when the Western countries, knowing no restraint, are continuing to crank up the arms race and when any human or "technical" blunder may have grave consequences, is already great. For this reason the juggling of facts here, whether attacks on detente or conscious discrediting of the Soviet Union's peace initiatives, serves as the ideological support for military preparations, the odious utterances of the U.S. leaders, taken up by Western propaganda centers, apropos the nonexistent "Soviet military threat" are sufficiently well known.

The deliberately (with direct participation by the CIA and NATO countries' intelligence services) inflated figures for the numerical strength of the different types of armaments of the USSR which the U.S. disinformation aces knowingly "turn out" on the pages of the press and on television screens and include in radio broadcasts cannot fail to arouse indignation either. The close alliance between the intelligence service and the mass media is no accident--for ideology has always served the interests of military policy in the bourgeois state. Nowadays this connection can be traced still more clearly.

Recently a new trend in inflammatory propaganda has emerged. The White House increasingly often expresses irritation at the actions of democratic forces opposing the arms race. And now yet another lying propaganda thesis has appeared, claiming that the movement for nuclear disarmament in the West is "inspired"...by Moscow. The point? To undermine the antiwar movements in the NATO countries from within.

The danger of such actions is obvious. Unbridled, unthinking anti-Soviet propaganda may bring the world to the fateful point and make war inevitable "by creating the impression it is inevitable." But it looks as if this worries the U.S. generals of the "psychological war" very little. Washington intends to continue to spare neither efforts nor funds in waging this war. In a recent speech at the National Press Club in Washington, C. Wick admitted that in fiscal 1983 expenditure on the activity of VOA is being increased by 30 percent. In all, appropriations for the needs of the USIA, to which VOA belongs, will be increased to $644 million. It is also planned to update VOA's equipment. Some 103 radio transmitters, 70 of which are located beyond the U.S. borders, beam propaganda to foreign countries in several dozen languages. In the future it is planned to intensify even further hostile propaganda against the socialist countries, primarily against Poland and the Soviet Union. The machinery for directing and coordinating the "psychological war" is being improved and centralized. This is evidenced by the U.S. president's decision, announced at the end of January, to create a committee to plan propaganda comprising very high-ranking representatives of the administration, led by the president's National Security Assistant W. Clark.

Washington's gamble on undermining the foundations of socialism by ideological sabotage and unbridled "psychological warfare" is without doubt doomed to complete failure. This is attested by the present day and eloquently evidenced by the lessons of recent history.

In the face of the intensifying "psychological war" of imperialist reaction against socialism, the peoples of the socialist countries are closing their ranks still further, increasing their vigilance and resolutely rebuffing imperialism's subversive acts.

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'KRASNAYA ZVEZDA' DETAILS AFGHAN 'REBEL ATROCITIES'

PM101239 Moscow KRASNAYA ZVEZDA in Russian 6 Feb 83 first edition p 3

[Correspondent Lt Col V. Skrizhalin dispatch: "The Bandits' Monstrous Atrocities"]

[Text] Kabul, February [no date given]--You got the feeling that Captain (Nazhmuddin), political worker in an Afghan infantry regiment, pronounced every word of his recollections with the greatest difficulty, for he could scarcely choke his words out:

"Not people but animals.... In Laghman Province, when our regiment was clearing rebels from the district center of Alishang, the Dushmans managed to cut off a small group of soldiers from the subunit which was cooperating with us.... We at once forced our way through to them, but we were too late.... The word horrible is inadequate to describe the picture which greeted us on the scene of the battle: the bodies of the wounded servicemen who had fallen into the Dushmans' hands had been monstrously disfigured.... Heads smashed by stones, stomachs ripped open.... And do you remember," (Nazhmuddin) turned to the officer sitting next to him, "how we fished the bodies of Afghan soldiers out of the Konar River--their hands tied with wire, they eyes put out.... They, too, had been wounded and fallen into the bandits' hands."

It literally made your flesh creep when the officer spoke. It was the first time in my life that I had had such a sensation. At first I did not believe him. Rather, I could not imagine that people are capable of such things. With what can such brutality be compared? Perhaps with the fascists' bloody crimes?

The manifestation of base and simply inhuman instincts in their most savage forms is not the consequence of a flash of nervois impetuosity in battle. The bandits' crimes against people and against humanity are committed in a deliberate manner. They are prepared beforehand with butcherlike coolness.

In one of the DRA National Defense Ministry directorates Afghan comrades drew my attention to a "teaching aid" when showing me trophies captured from the bandits. On a sheet of paper half the size of a newspaper page some apology for an "artist" had depicted the "technology" for dismembering a victim with generous use of a red felt-tip pen.

Captain (Nazhmuddin's) neighbor spoke of a crime which defies description, committed by Dushmans in Nangarhar Province. In a vile manner, on the sly, as the saying goes, they attacked truce emissaries sent, according to mutual agreement, to negotiate with them. Bits of bodies thrown down wells--that was all that was left of the people.

Leading a prosperous life abroad and lavishly fed by imperialism, the bandits' ideological leaders proclaim themselves and their helpers to the whole world as defenders of the Afghan people and Islam. I have in my journalist's notebook an extract from the interrogation record of a captured member of Ahmed Shah's gang, which was operating in Parvan Province. Here is just one sentence from this extract: "We destroyed buildings, girls' schools, medical establishments, gasoline stations and agricultural premises." And how many more of these gangs there are in Afghanistan, "Solicitiously" cultivated by the forces of imperialist reaction and its accomplices.

Her is an official statistic of the black deeds of Afghan counterrevolution. The number of schools destroyed by rebels since April 1978, when the People's Democratic Revolution took place in Afghanistan, is approaching 2,000. The material damage amounts to approximately 1 billion Afghanis. The destruction by counterrevolutionaries of 31 hospitals and 104 medical centers has cost the Afghan people, who have only known what medical aid is since April 1978, 420 million Afghanis. Afghan industry has been harmed to the tune of 2.8 billion Afghanis solely as a result of sabotage.

Death at the hands of counterrevolutionaries takes tens, hundreds, thousands of lives. The overwhelming majority of victims are from among the peaceful population. An "Islamic Movement" gang turned the Bowlan Region in Zbol Province into a kind of test range for annihilating people. When the state security organs liberated the small town of Bowlan, a torture house after the model of the fascist torture chambers was discovered with more than 600 bodies inside.

The Gestapo's mark is felt not only in the prison context. The continuity of method can also be seen in the punitive actions. Not so long ago the Afghan village of (Meyan Posht) shared the fate of the Belorussian village of Khatyn. A group of Dushmans from Gulbuddin's gang headed by one Abdol Hakim burned the villagers alive--young and old. Their "guilt" was that the male population of (Meyan Posht) refused to oppose the people's power.

The word "Islam" features in the names of the gangs, which pretentiously call themselves parties, as an expression of faithfulness to the "sacred teaching" of the desire to defend it against "infidels": the "Islamic Party of Afghanistan," the "Islamic Movement," the "Islamic Society." But the banner of "Defense of Islam" is just a convenient screen behind which they are trying to conceal from the religious people their true face and their true intentions. Could true Muslims really attack a religious establishment and destroy the Koran and hundreds of other sacred books there, as a gang of "fervent fighters" did in Mazar-e Sharif 7 September last year?

Maulawi Nasrullah from (Said Karan) was known by his parishioners as an honest preacher who urged people to live in peace and justice. But together with his family he was brutally tortured by Hadji (Deraz), an assistant of Sayyed Ahmad Jalani, the leader of one of the gangs. The mullah's "guilt" was that at a tribal jirgah he had spoken out against disunity among Afghanistan's tribes and ethnic groups. Amulawi Nasrulla is one of more than 100 religious figures killed by counterrevolutionaries for refusing to go against their own people.

It is an open secret that Afghan counterrevolution would not hold out for long without support from abroad in the form of people, weapons, ammunition and equipment. Here is the testimony of one (Medzhedi), a disarmed counterrevolutionary from an "Islamic Society" gang: "Our gang had constant political and military ties not only with Pakistan but also with China, the United States and Egypt. Every month the male population of villages was forcibly driven off to Pakistan, to return trained and with American- and Chinese-made weapons and equipment. Those who did not obey were sentenced to death or heavily fined...."

There is an Oriental saying: Clean things are done only by clean hands, dirty hands are capable only of dirty deeds. However the counterrevolutionaries dress in the robe of the Afghan people's liberators "from the onslaught of the infidels," they cannot hide the dirty, bloodstained hands sticking out from under it. However sinister the intrigues of the Afghan people's real enemies, they cannot stop a country which is proceeding with increasingly firm step toward its difficult happiness.

CSO: 1807/134

NEW FORMS OF BULGARIAN AGRICULTURAL PRODUCTION EXAMINED

Alma-Ata AGITATOR KAZAKHSTANA in Russian No 20, Nov 82 pp 29-31

/Article by E. Yanson: "Bulgarian Agro-Industrial Complexes (APK's)"/

/Text/ "Only the sky remains the same as before," they say in Bulgaria with regard to the transformations which have taken place in this country during the 37 years following the socialist revolution.

The changes in Bulgarian rural life have been striking. The housing stock has been renewed by 90 percent. The peasant's labor productivity has increased four-fold. The average pre-war crop yields of wheat--12.4 quintals per hectare--have increased to 40 and more quintals. During the past few years Bulgaria's agriculture has produced about a ton of grain per capita of population. With respect to the crop production of its fields this country has joined the foremost states of the world.

As the experience of the last decade has shown, an important role in attaining such indicators is played by the new form of agricultural production--that of the agro-industrial complexes (APK's). Their creation marked a new phase in the development of production forces and production relations in Bulgarian rural areas.

The progressive path of agro-industrial integration of agricultural production was opened up by the BCP /Bulgarian Communist Party/ CC Plenum which was held in April 1970. In accordance with its decisions, 170 APK's were created. At the present time there are already about 300 of them, including 8 scientific-production APK's. In a schematic sense, a Bulgarian APK may be compared to a modest-sized Soviet rural rayon. With the rights of divisions it includes the former LCAF's /Labor Cooperative Agricultural Farms/ and certain enterprises engaged in processing farm products. The largest village or small city comprises the center of the complex. The directorship of the APK--the so-called administrative council--is elective.

The establishment of the APK's took place in a complex manner. LCAF's, even within the boundaries of a modest-sized region, and with the same types of soil and other natural conditions, as well as very similar power-worker ratios, were distinct from each other in the following factors: crop yield, livestock productivity, and incomes. This required that the APK directors seek out new methods of planning, refine the systems of indicators, differently organize the work of the peasants and their wages. And specialization was worked out step by step; internal ties and relations were worked out between the producers and the requisition, processing, transport, and other enterprises.

External ties were also put into good order. Moreover, contractural principles became predominant, leading to the elimination of intermediate, secondary links in the "producer--store" chain. This was facilitated by the creation within the country of large associations of the "Rodopy" and "Bulgarplod" types for engaging in the requisitioning and processing of animal husbandry products, fruits, and vegetables.

The establishment of the APK's and their development could not proceed in isolation from improvements in the structure and the system of managing the republic's entire national economy. Based on the directive of the 11th BCP Congress (1976), improvement in the system of managing the national economy proceeded basically along two main lines.

One of them was the sharp reduction of intermediate management links, rationalization of management's functions and structure in accordance with the new schemes of production concentration and specialization.

Another line comprised the strengthening of the economic combines and agro-industrial complexes. In essence, this matter boiled down to significantly expanding the rights and increasing the responsibilities of the directors of these and other organizations, to strengthening their economic independence.

A particular place and role were relegated to organizations and institutions engaged in engineering-innovative activity, supply, and marketing. They were assigned the task of speeding up the introduction into practice of scientific and technical achievements, of advanced Bulgarian and foreign experience. The period of time which has passed since the initial creation of such organizations has shown that their operation allows a more rapid rise in the technical-economic, engineering, and organizational level of production, improvement in output quality, and an increase in the economic effectiveness and social significance of all production-economic activity.

An important event in the process of re-structuring the management of agriculture on an economic basis occurred in 1979, when the National Agro-Industrial Union (NAPS) was instituted; it took upon itself the functions of the former Ministry of Agriculture and Food Industry along with those of certain other departments. In essence, this is a new type of large economic complex: a voluntary economic union of state and cooperative farms, scientific-introductory, requisition, supply-and-marketing, and trade organizations.

The NAPS is qualitatively distinctive from the previous forms of administration. It is based on the principle of electing the management organs at all levels. It combines the state and the public principles in the fullest possible way for the present-day stage.

The NAPS administers all its enterprises on the basis of an economic approach, cost accounting, and complete self-sufficiency, based on improved planning and socialist commodity-monetary relations. In practice this means reducing the number of obligatory indicators guaranteeing the country's principal balances and national-economic proportions, further development of democratism, as expressed in granting the management organs of the agro-industrial complexes and other NAPS sub-divisions the right to work out for themselves the proportions and indicators of the plan in all their fullness and diversity, beginning with the physical indicators and extending to the distribution of capital investments.

As the basic form of economic organization in agriculture there has been a reinforcement of the agro-industrial complex, which is concerned withdeveloping public, subsidiary, and personal farms throughout its entire territory.

The changes are very visible and may be seen in the example of some specific farms. The LCAF in Isperikh /?/, for example, prior to its inclusion in an APK, obtained an average of 32 quintals of wheat per hectare. The "Road to Communism" Agro-Industrial Complex which was created in this region during the seven or eight years of its existence has made a great deal of forward progress in raising the crop yield of its fields. Thus, in 1980 the wheat harvests throughout this APK reached 58 quintals per hectare, barley--50 quintals, and seed corn--62 quintals. Its own cannery processed for export to the USSR 3,500 tons of vegetables and fruits, which is considerably more than prior to the creation of this APK. In 1980 the complex's farms obtained an average milk yield of 4,050 kg from each cow.

Within the structure of the APK a new type of operating brigade is becoming the principle organizational-production and socio-economic unit. It has a separate balance, its own bank account and monetary funds. Such brigades have acquired the right to independently conclude contracts with other economic organizations and to act as a person in the eyes of the law.

The operating brigades are permitted to create funds for the expansion and technical improvement of production in an amount equal to one percent of the deductions from the brigade's total income; a reserve fund--amounting to no less than two percent of the planned wage fund; and a special fund--amounting to 0.5 percent of the total income. Previously only the APK had such funds.

When income is received above the plan, 40 percent of it remains in the brigade. Half of this is directed into the wage fund. If we take into consideration the fact that many operating brigades already functioning within the framework of APK's have a total income equal to a million levs and higher, the above-mentioned percentage deductions comprise an extremely substantial sum.

The jurisdictional field of the new-type brigade includes supply, marketing, and trade functions, as well as social-everyday and cultural questions. Also important is the fact that the brigade itself draws up the scheme for the formation and distribution of the total income and forms the intra-brigade funds.

Last year 165 such brigades were created within the system of the NAPS agro-industrial complexes. Their productivity was one and a half to two times higher than the average for the country as a whole.

Here is how one of them operates--a brigade in village of Slivo Pole, Rusensk District, which is headed up by Petr Zdravkov. This brigade has 27 machine-operators, only one-third of the previous number. It has jurisdiction over 3,000 hectares of irrigated land, completely devoted to grain crops, and it has heavy-duty, up-to-date equipment. Formerly, this brigade operated with 20 sowing machines. Now it has conducted the sowing with a total of only four units. Every machine-operator has two or three specialized areas of expertise and can carry out minor repairs of the machinery. Everything--ploughing, sowing, irrigation and fertilization, right up to harvesting and turning the crop over for delivery--is performed by the group itself.

When the brigade received from the APK the plan for the present year and had thoroughly analyzed both it and its own capabilities, it unanimously decided to set forth its own counter-plan. The group pledged to obtain from each hectare 62 quintals of wheat and 100 quintals of corn, which is considerably higher than the indicators of the APK plan. The operating brigade had the following incentive: the higher the harvest yields, the greater the income and wages for each worker.

The labor of the brigade and that of each member of it is evaluated in terms of end results. In evaluating the labor, consideration is accorded to the skills of a worker, his personal contribution to the cause of the entire brigade, and even such an indicator as zeal, the striving not to waste a moment of working time.

Not everything has yet been worked out in evaluating the labor of the operating brigades nor in the APK activity. Hence, there has arisen a series of innovations which are being introduced on the basis of the norm-setting acts which have been adopted by the PRB /People's Republic of Bulgaria/ Council of Ministers.

The new system of planning imposes upon the economic organizations, including the APK's, the planned state assignments connected with the end results of their activity. Above all, this means implementation of the principal types of production, as expressed in physical terms, earmarked for the domestic market and further processing, as well as for export.

All the remaining problems connected with economic activity are solved by the directorates and by the groups at the enterprises. This is manifested in the contracts with the suppliers, consumers, higher-ranking organizations, banks, etc. The economic organizations are not bound by any limits on manpower or capital investments, mandatory amount of total or commodity production, total income, or other assignments. All these indicators are included in the counter-plan.

The basic link between the producers and the suppliers from top to bottom has become the contract. The system of contract obligations increases the authority and responsibility of the economic organizations, and it is also an obstacle to possible manifestations of subjectivism on the part of higher ranking organs or an excessively bureaucratic attitude.

In their essence, meaning, importance, and goals, all the measures of the new economic mechanism facilitate the maximum attraction of millions of workers to direction of the economy; they open up a broad expanse for creative work.

All this creates an assurance that the task assigned by the 12th BCP Congress for the present five-year plan--to bring grain production up to the level of 10.5--11 million tons per year and, on this basis, to raise the productivity of animal husbandry, as well as to increase the productivity of fruits, vegetables, and industrial crops--will be fulfilled.

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2384
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LIMITED SCOPE OF THEATER REPERTOIRE CRITICIZED

Moscow PRAVDA in Russian 9 Jan 83 p 3

[Article by B. Lyubimov in the column "Theater": "The Age of the Play"]

[Text] Critics and practitioners of the theater quite often have broken the points from some rather sharp-edged problems of the current scene. There are, however, the sorts of problems which do not directly arrest one's attention, and which do not cry out for immediate solution, but are not--for these appearances--in any way of lesser importance. One of these is the matter of how long a play is to run. Moscow productions come under scrutiny in this regard, particularly since the length of a play's run in the capital is measured not in years, but in decades. Beyond this problem looms yet another, which is perhaps more essential--repertory development. We most often judge the appeal of a particular theater according to its latest offerings. At the same time, the average viewer examines play listings in their entirety, and goes to that play whose tickets he can afford(or manage to obtain!). And he often sets off to view the production of a 20-year-old relic.

A reservation should be made here. One can understand the managements of the Maly Theater and the MAT[Moscow Art Theater] retaining in their repertoires such plays as "Vlast' t'my"[The Power of Darkness] and "Maria Styuart"[Maria Stuart], which last season marked the 25th year of their runs. And the point here is not simply that these plays by Tolstoy and Schiller are infrequent visitors in the repertoire. The opportunity to glimpse I. Il'inskiy in the role of Akim and A. Stepanova in the role of Queen Elizabeth is a chance to experience the lofty heights achieved by Soviet dramatic art of the 1950's. One can understand the management of the "Sovremennik"[Contemporary] maintaining a place on the playbill for its "first-born"--"Vechno zhivyye"[Eternally Living] by V. Rozov, in which the first-night actresses, L. Tomacheva and G. Volchek, set the tone for the entire production. Productions from the 1960's--"Smert' Ioanna Groznogo"[The Death of Ivan the Terrible] by A. Tolstoy for the CTRA[Central Theater of the Red Army], "Bezumnyy den' ili Zhenit'ba Figaro"[The Madness of a Day, or the Marriage of Figaro] for the Theater of Satire, "Peterburgskiye snovideniye"[Petersburg Dreams] from Dostoyevskiy for the Mossoviet Theater--have played an important role both in the history of the theater and in the lives of the people who work in it, and they deserve to remain in the repertoire(being treated, of course, with solicitous"care"). But, unfortunately, there are also listings for theatrical productions whose long-term existence results from considerations which are anything but careful.

First of all, there are the children's plays in the adult theater. They are frequently criticized for their inferior artistic quality, but as a practical matter, there is little change. Take "Alen'kiy tsvetochek"[The Little Red Flower] at the Pushkin Theater. For three decades, this delightful tale by Aksakov has been performed under stage conditions which are far from ideal, and the number of performances has run far in excess of 2,000! One supposes that there have been no articles on childrens theater, in which the inadequacies of "Alen'kiy tsvetochek" are of little note, while presently there is a glut of them.

Then there are the plays which are produced for holidays associated with some event or other in the history of our nation. On the 7th and 8th of November, "Kremlevskiye kuranty"[Kremlin Chimes] runs in the MAT. First staged 40 years ago, this play was financially revived in 1956 and in 1973. The most recent revival, in 1980, on the occasion of the theaters' celebration of the 110th anniversary of the birth of V. I. Lenin, was the subject of some criticism concerning the performance of the central roles. Is it so important to provide an audience with a type of fare on holidays which the theater management does not consider worth running at any other time? Especially since the playbill for "Kremlevskiye kuranty" bears the name of the founder of the theater, Vl. I. Nemirovich-Danchenko, who is not responsible for the quality of the current production. This is a heavy responsibility to bear, especially right now, when there is not another play under his name at the MAT.

"Zagovor imperatritsy"[The Empress' Plot] has been running on the stage of the Gogol' Theater for almost 15 years. As far back as 1925, proper mention was made in the press of the "inconsistencies and simplistic approach to recent historical events" in this play. Concerning one of the stagings of this work during this period, the renowned theater critic, P. Markov, wrote that the theater "satisfied an unhealthy appetite in audiences for anecdotes from the life of "the court". I fear that the lengthy run of the play at the Gogol' Theater has occurred for much the same reason... Where is the value in such a frivolous approach when we have examples of serious historical treatment in both literature and the theater?

Finally, there is that special group of plays enjoying multiyear runs which is representative of the sort of comedy that does not at all belong in the category referred to by Gogol' as "social comedy". Their continuing presence in the listings is--I am convinced--determined by specific material interests of the theater and by class consciousness, but does not reflect concern for the artistic scope of the repertoire, or for the welfare of future audiences, which require not only entertainment, but careful development of their artistic tastes.

The problem which we are considering here also has its opposite side. This is the play whose popularity rises rapidly, but whose life, like a butterfly's, expires quickly. It is rather startling that in their number are quite a few of the classics. Plays which have not stayed very long in repertoire include "Delo"[The Case] by Sukhov-Kobylin, "The Wild Duck" by Ibsen, and "Dokhodnoye mesto"[A Profitable Job] by Ostrovskiy at the Gogol' Theater; "Two Gentlemen of Verona" by Shakespeare at the Stanislavskiy Theater; "Dela davno minuvshikh dney"[Affairs of Bygone Days] from Gogol' at the Vakhtangov Theater; "Prodelki Skapena"[Escapades of Skapen] at the Maly Theater; "Lorentsachcho"[Lorenzaccio] by Musset and "Genrikh IV"[Enrico IV] by Pirandello at the "Sovremennik".

Was there anything to be gained in expending the psychic energies of the actors, not to mention the material resources, on plays which did not manage to leave as much as a trace either in the recorded history of those theaters, or in the memories of those who viewed them? Indeed, interpretation of the classics is justified only in those cases where there is deep and sincere commitment on the part of the producers, where theater grows out of an inherent creative need, and where there are performers whose talents are equivalent in magnitude to the role, as it was written by the playwright. Haphazard assignment of roles and shallow conceptualization by the director seeking, in the words of the poet, "not inner reality, but extraneous subtlety", leads, if not to the utter failure, then to the rather hasty withdrawal of a play. Thus, we have the case of "67 po diagonali"[67 Diagonally] enjoying a longer run than the classic "Dokhodnoye mesto"!

In Moscow, a production which runs less than 3 years--with few exceptions--is either an outright failure, or a testament to the lack of concern and "care" put into it. And, as a result, the theater--having nominally filled a sort of open slot in its repertoire--has in fact left a gaping void in that very repertoire. Indeed, the effect here is reciprocal: not only is the audience to a certain extent "ripped-off", but the performers as well are left the poorer for it. It is not really all the same to an actor whether he plays, for example, Chatskiy or Hamlet 20 times or whether he plays it 200 times. When the role doesn't have the chance to grow along with the performer, an actor doesn't grow along with the role.

Nemirovich-Danchenko used the expression: "the artistic durability of the play". The fate of each production in the history of the theater, its place in the spiritual consciousness of the audience, depends in no small measure on this very same "durability". But, it is also essential that this durability be "artistic"--something which must not be forgotten.

9481
CSO: 1800/543

UNIVERSITY-BASED SOCIOLOGISTS NOT BEING USED EFFICIENTLY

Moscow PRAVDA in Russian 22 Jan 83 p 3

[Article by candidate of philosophical sciences E. Suimenko "Research under Compulsion"]

[Text] Is a university sociology teacher obliged to do research work? The answer, it would seem, is obvious: each year hundreds of scientific papers are published, scores of conferences and symposiums held, an increasing number of candidate's and doctoral theses are successfully presented. Available statistics indicate: about 80 percent of social scientists are concentrated in higher educational institutions.

And yet one often hears complaints: "Say what you will, but you can be a brilliant lecturer without being a researcher," or "Doesn't compulsion in science lead to its profanation?" Let us take a closer look at the problem.

In the past three years the USSR Ministry of Higher and Secondary Specialized Education has stiffened its requirements concerning research work by sociology teachers. Those without degrees have been barred from lecturing and in many cases demoted. In the human context one can extend sympathy and support to talented masters of the trade who couldn't find the time or were unable (sometimes out of ethical considerations) to present their theses. And it is well and good that there are rectors around who managed to "shield" such pedagogues against the seemingly relentless ministerial instructions. However, the general requirement "If you want to teach, do some scientific research" is deeply imbedded in the life of higher educational institutions. And this is right.

We must, of course, avoid over-simplification: not every research project by far can serve as a "prop" for teaching. Some of these are so specific, at times even esoteric, as to be beyond the comprehension of a youthful audience. It is, therefore, very important that scientific research in the universities not become an end in itself, but should help mold the future specialist into a creative personality. On the other hand, it should be borne in mind that one of the permanent tasks of university science, sociology included, is to develop modern methods and means of teaching and upbringing the student body.

The CPSU CC decree on the further improvement of the refresher system for teachers of the social sciences expresses the cornerstone thought that the scientific research conducted by university sociologists and their pedagogic, educational, organizational and other forms of activity are organically one. The production of scientific knowledge is becoming an active factor in the teaching and upbringing of students in that it helps draw them into the research process.

Regrettably, the fallacy is still current that scientific research is a concomitant to teaching and therefore not always an obligatory matter. Reasoning thus, teachers encounter a host of complex problems.

Today's student is inquisitive and more sophisticated. He is not always satisfied by text-book explanations of this or that fact, and his interest in the world around him quite frequently goes beyond the subject programs. Oh, how difficult it can be for a teacher in a situation of this kind, even though his personal file is graced with the entry "master lecturer"! Neither a professionalism honed by the years nor various methodological devices will save him from defeat. The principle of combining teaching with scientific research is effective precisely because it helps staff the various chairs with better people, more finely attune the attestation process and the system of competitive selection of candidates for vacant positions and, finally, sustain the life-giving spirit of competition and drive.

But does the higher education system have the means to organize massive and productive participation of sociology teachers in scientific research? Yes, the means are there, but they are very unevenly distributed. Much better off, naturally, are metropolitan university centers which have at their disposal qualified teaching cadres, access to information centers, auxiliary personnel. Provincial institutes are at a distinct disadvantage in this respect. Be that as it may, however, certain difficulties are shared by all teachers: one--an excessive workload and two--an extremely limited material base for research.

Of course, there are different kinds of workloads. Not infrequently you have to pull extra teaching duty because the faculty is understaffed or some colleagues take sick leave. And over and above that there are public lectures to be delivered and community work to be done, both in the institute or at the behest of city and district party committees. But these assignments, no matter how strenuous, are a source of satisfaction because they engender creative thought, enlarge your audience and confront you with the most topical questions currently on the listener's mind. It is the need to waste your time on useless paperwork that evokes protests and complaints.

Indeed, today much of a teacher's potential is sapped by formalism whereby every teacher is required to fill out papers the better half of which nobody has any need for. The most successful proponents of this bureaucratic inventiveness are some republic ministries of higher education. Each year more and more forms are dreamed up, such as "Teacher's individual plan and work record," "Technological chart," "Structural and logical chart," Outline of lecture plan"...

Let us take a look at the "individual plan." There's hardly any ground it doesn't cover! You have "planned teaching assignments" and "scientific research work" and "organizational work" and "communist instruction of students" and "public work" and "individual work with students" (what, then, do they have in mind under "communist instruction"?) and, finally, "other work."

Even more ridiculous is the requirement to teach each separate part of a lecture: introduction--3 minutes, first sub-topic--18 minutes and so on. "These casuistic exercises are driving us into a corner," many teachers complain. "Filling out those forms takes up to one-third of your so-called free time. Wouldn't it be better used to do research?" In our opinion, doing away or at least simplifying all this documentation would benefit all concerned.

Another factor holding up the development of sociological research is, as we mentioned earlier, the insufficiency of its material base. Applied themes require special premises and equipment, particularly computers, copiers and, of course, auxiliary personnel: laboratory technicians, translators, bibliographers. To our mind some changes ought to be made in the way university research is funded: allocations should be more evenly distributed between the exact sciences and sociological topics. As it is, a permanent full-time research worker on the staff of any social-sciences chair is today a very rare phenomenon indeed.

The scientific potential of university sociologists is high and multifaceted. Its effective realization is at times hindered by bureaucratic interference, formalism and even mental inertia or interdepartmental barriers. These must be overcome, then teachers will stop moralizing and share their creative plans with their students instead. And any instructor will always come up with a fitting response to the most "biting" questions young minds sometimes throw at him in a show of bravado. And university science, having overcome the bondage of manuscripts and monographs, will become a field where future specialists grow to professional manhood.

12258
CSO: 1800/626

NATIONAL

SPECIAL FAMILY COURTS PROPOSED

Moscow SOVETSKAYA YUSTITSIYA in Russian No 21, Nov 82 (signed to press 27 Oct 82) p 32

[Review by A. Zaytsev, candidate of philosophical science, of the book "Konstitutsiya SSSR--pravovaya osnova prostroyeniya brachno-semeynykh otnosheniy" [The Constitution of the USSR--The Legal Foundation for the Building of Marital-Family Relations] by A. Korolev, Izdatel'stvo of Moscow State University (MGU) 1981, 192 pages]

[Text] The book under review is devoted to the characteristics of the legal bases of marital-family relations. The major feature of the work is the deep and concrete analysis of the influence of the USSR Constitution on the totality of relations existing in the family.

In the book, the meaning and significance of article 53 of the Fundamental Law of the USSR is brought out, where the protection of the family by the State is enunciated. This constiutional standard is correctly recognized by the author as the starting point of the regulating of relations in the socialist family. Protection of the family assumes the realization of a complex of social, legal, economic and moral measures, introduced by state and social organizations.

Qualitatively emphasizing the new relations under socialism between husband and wife in marriage, the author rightly considers that their features are genuine voluntariness, freedom, and equality of both sides (p 70).

Protection of the family by the state, in the opinion of the author, assumes the creation of conditions for the normal development of most families, built on principles characteristic of socialist society, as well as the care of so-called "abnormal" families. Noting that protection of a family by the state is most effectively brought about by economic measures, by means of developing and strengthening the material foundation of the family, the author characterizes in detail the system of legal measures of protection of family interests, based on the USSR Constitution.

The author relates many interesting thoughts about the judicial protection of the family. Thus, stressing that the number of family matters considered by the court makes up 70 percent of all civil cases (p 77), the author proposes the creation of special family courts, and the transfer of alimony cases when there is no argument between the two sides, to an individual examination by the court. The suggestion of the author that we ought to think about how relief of the courts in deciding questions of the establishment of paternity is also worthy of attention (p 77). Other organs might handle them.

Much attention in the book is devoted to the sources of conflict in the contemporary family. Here the author establishes the dependence of the state of the family microclimate on objective and subjective factors.

Talking about personal relations between spouses, the author focuses attention on the fact that a husband and wife can and must resolve in concord all questions of family life--raising children, conducting economic affairs, supporting a healthy microclimate in the family. At the same time the legal surveillance of the observance of proper fulfillment of these responsibilities must not be lessened. In case of necessity the court has a right to intervene to eliminate negative phenomena arising during cohabitation.

The concluding section of the work is devoted to problems of the legal and moral education of young people. Article 66 of the USSR Constitution is the basic requirement for this, requiring all citizens to look after the education of children.

In the book, the deep interaction of moral and legal norms in education is traced, and it is noted that although the most important and concrete rules of conduct are controlled by law, the priority nonetheless is given to moral norms, for it is precisely they that form the personality, and impart respect for the law.

In the work, a significant place is given to the examination of the interaction of social and family education, emphasizing their role.

The author examines a wide range of questions, touching on mutual rights and duties of parents and children--the establishment and deprivation of parental rights, guardianship, and the care of health and education of children.

Favorably evaluating the book as a whole, I want to make several observations. While critically examining the view that the family is still an economic unit of society, the author, it seems, goes to another extreme, contending that only the consumer base of the family has been strengthened (p 54). This judgment seems to be premature and one-sided. In the first place, a significant part of Soviet families will still remain economic units of society for a definite time, conducting a subsidiary economy. Not by chance, at the July (1978) CC CPSU Plenum, it was stated that the results of work in subsidiary economies are an important source of replenishment of food resources. Secondly, not only consumption of material goods occurs in the family, but also their distribution, giving further witness to its economic activity.

The assertion of the author, that marriage subsequently will have legal regulation seems problematical (p 131). It is not entirely clear what he has in mind here. If the talk is about a class society, then I would agree with such a position. But, under communism, when a popular self-government comes to replace the national state, the regulation of family-marital relations will be the exclusive prerogative of social (which is not the same as judicial) sanction, based on moral norms.

The book is of great scientific and practical interest. Instructors of institutions of higher learning, aspirants and students of the faculties of law and philosophy, propagandists and workers of the ideological front will find much of interest in it.

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12198
CSO: 1800/659

SINGLE LEGAL CODE FOR ALL REPUBLICS PROPOSED, REJECTED

Moscow SOVETSKAYA YUSTITSIYA in Russian No 24, Dec 82 p 29

[Review by M. Shafir, professor and doctor of juridical sciences, of book "Demokraticheskiy tsentralism sovetskoy federatsii" [Democratic Centralism of the Soviet Federation] by O. V. Berendeyev, Mysl', 1982, 128 pages]

[Text] A great many articles and monographs have been devoted to problems regarding the development of the Soviet federation and national relations in the USSR. These articles and monographs have provided a precise review of the study of the federation's problems during the 60 years that have gone by since the formation of the USSR.

The book under review is of undoubted interest in this area. The author points out the importance of democratic centralism in the Soviet federation's system of principles and its role in strengthening friendship and cooperation among Soviet peoples in the areas of economics, culture and science. The author also characterizes in detail the role of the Soviet collective state in carrying out plans for the construction of communism and notes the constant striving of the Communist Party to insure the harmonious unity of the interests of all Soviet people and individual nations and nationalities.

The author presents a sufficiently thorough analysis of the state of the Soviet society's class structure and trends in its development as well as the process by which the common international features characteristic of Soviet nations and nationalities are formed. At the same time, he devotes particular attention to the future development of a single national economic complex as one of the most important factors which create the basis for drawing the Soviet nations and nationalities even closer together.

It should be noted that the issues of democratic centralism are covered in this book not only with regard to the constitutional law aspect but the social aspect as well. There is an interesting section devoted to characterizing the essence of democratic centralism, primarily those aspects which are revealed in the structure and functions of a single, united multinational state.

Democratic centralism as a principle of the Soviet socialist federation is analyzed in a system of other principles characteristic of the federation. In examining the principle of sovereignty of the socialist federation's subjects and the unity of sovereignties of the USSR and the union republics, the author analyzes the various points of view regarding this question and draws a conclusion about the total and unlimited sovereignty of the union republics. In addition, he draws a conclusion regarding the constant interaction between and the mutually complementary nature of the sovereignties of the USSR and the union republics, sovereignties which cannot exist in isolation from one another. With good reason, the author directs attention to the necessity of considering the contractual nature of the formation of the USSR as a federal union, a point that is not always made in the literature.

Without a doubt, a serious achievement of this work is the close connection between the general theoretical principles and the practice of developing modern state, economic and social-cultural structures. For example, in examining the function of the principle of democratic centralism as applied to the economy of the USSR, the author indicates the role of the Soviet federal socialist state in the formation of a united national economic complex and in the comprehensive development of the economies of the union republics and the convergence of these economies within the framework of this complex (pages 53-69).

The author carries out a detailed analysis of the nature and role of democratic centralism in determining the limits of authority of the state organs of the federations' subjects. He likewise analyzes the the sphere of their activities and the subjects of their jurisdiction. He is correct in pointing out that the problems involved in refining the limits of authority of the USSR and that of the union republics is constantly at the center of attention for the CPSU.

In doing so, the author begins by stating that the nature of these limits is objectively dictated by specific historical conditions, and he again confirms the interrelationship between the principles of democratic centralism and socialist federalism. The expansion of the limits of the USSR's authority at the expense of that of the union republics or vice versa is not characteristic of the Soviet socialist federation. What is characteristic of this federation is the refinement of each's sphere of authority, their interrelationships, interdependence, guaranteed security and effectiveness of realization.

This book reviews the limits of rights of the so-called "new" or "cooperative" federalism in the United States.

The section of the work in which the author analyzes the structures that guarantee democratic centralism in the Soviet federation is deserving of attention: the political and the organized legal structures. Speaking of the political structure, the author dwells upon those points of the socialist democratic system which, from his point of view, are of the greatest significance in insuring democratic centralism--the leading position of the working class and the guiding role of the Communist Party, proletarian internationalism and socialist rule of law. By the organized legal structure for insuring democratic centralism he means the legislative and administrative activities of state organs in the course of building the communist society.

Additionally, it should be noted that O. Berendeyev is not always successful in stating his position consistently and accurately. For example, he does not devote sufficient attention to the new changes that the USSR Constitution has introduced with regard to fixing the limits of authority of the USSR and the union republics as well as to the nature of the sphere of mutual competence of the USSR and the union republics. On page 120 the author speaks of how, in the future, it will be possible to make the transition to a single all-union system of legislation, and that this transition should occur in the form of the republics' acceptance of a single standard code developed by union organs with the participation of the republics. The author, however, does not explain what the code's distinguishing features will consist of.

These shortcomings do not affect the book's overall positive evaluation. The importance of the problem, the significant factual and statistical information contained in the work and its polemic nature are all factors which, without a doubt, will draw the attention of a broad circle of readers.

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9512
CSO: 1800/657

SAFAROV BOOK ON ADMINISTRATIVE ROLE OF PUBLIC OPINION REVIEWED

Warsaw NOWE DROGI in Polish No 7-8, Jul-Aug 82 pp 219-224

[Review by Adam Krukowski of book "Opinia publiczna a administracja panstwowa" [Public Opinion and the State Administration] by R. A. Safarov, Polish Scientific Publishers, [PWN], Warsaw, 1980, 316 pages]

[Text] Polish Scientific Publishers [PWN] has made available to the Polish reader a translation of a book by the Soviet researcher who is among the first of Soviet researchers to undertake a sociological approach to the whole question of state-legal problems. Thus, characterizing the author of "Opinia publiczna a administracja panstwowa [Public Opinion and State Administration]" in his foreword to the Polish edition, Adam Lopatka adds that this book "is the first monograph in the Soviet literature to include the notion of the role of public opinion in the process of state administration." The main intent of this publication, as the author of the foreword so accurately points out, is the consideration by R. A. Safarov of the growth of the role of public opinion as an element in the development of socialist democracy.

It would be difficult to overestimate the importance of the set of problems discussed in Safarov's work, particularly in Poland at the present time. For at no time in the course of the history of People's Poland has the voice of public opinion been so loud and so important for government decisions as it has been since August 1981. The explosion of social dissatisfaction that occurred then was a violent manifestation of the obvious truth that the failure of the government to take into account the authentic voice of the nation leads inevitably to sociopolitical conflicts, such as have occurred more than once in our country's postwar history. The dramatic events of last year also provide evidence of the dangers that threaten peace, and even public order, when the principal influence on the formation of public opinion begins to be the emotions, neutralizing the controlling effect of the rational element, facilitating the manipulation of collective thought and, therefore, of collective action by those who want to capitalize on social dissatisfaction, directing it, for their own purposes, into a current of activity opposed to the real interests of society.

The question arises about these "real interests" or "real needs" of society. How, and to what degree, can they be known (setting aside for the moment methodological questions concerned with the way of coming to know them)? Further, is what we commonly call "public opinion" an accurate reflection of those interests or needs, undistorted by temporary feelings? Is public opinion monolithic, or can we also speak about various "public opinions"?

I have noted above only a few of the numerous questions requiring consideration in the context of the complex of problems discussed in R. A. Safarov's work. The author formulates yet other, particular questions, seeking answers to them in his research and theoretical reflections. Although the scope of his interests seems to be narrow, in reality, considering the importance in the life of society of the field he reports on, namely: The authorities (in the constitutional sense: The state administration) versus the citizen, his work presents us with the most important, most complex and supremely delicate group of issues in the entire public opinion area, decisive for its content and its "coloration." Obviously what we are talking about here is real public opinion and not the ostentatious variety that is based on what public opinion "ought to be" in the minds of individuals or self-seeking groups searching for society's support of their decisions (frequently in the past and sometimes even today, politicians and journalists have resorted to this kind of "public opinion"). Safarov's book concerns itself exclusively with research and the role in society of real public opinion. Is it necessary and possible to do research on the ostentatious variety of public opinion?

The environment of public opinion merits some reflections. This Marxist maxim can serve as a point of departure: "Society's daily existence determines its awareness," obviously not in a vulgarized sense that fails to account for the relative autonomy of the social consciousness or its active role in shaping the life of society, which is particularly important in the case of public opinion in a socialist society. R. A. Safarov's books puts particular stress on that very role. The author considers public opinion to be an element of the socialist political system, influencing its operation. It is in that context that we must look upon public opinion research as well, which Safarov thinks establishes a basis "for the rational and democratic direction of social processes based on the feedback principle." It is worthwhile to add that feedback has an extraordinarily complicated character since public opinion belongs to the domain of phenomena and processes of social life that J. Szczepanski calls "spontaneously developing structures," over which central steering structures that are so exceptionally permanent and unchanging can exercise only the weakest of direction. Just the same, "what happens in this domain of life is decisive for the content of life experience, and thus for our perception of the world, our views and our convictions. In this domain, attitudes and opinions take shape that determine how people act and react towards whatever the authorities do."*

As Safarov asserts, until recently (his book was published in the USSR in 1975) interdisciplinary research on public opinion constituted a peripheral subject, "which did not enjoy the attention it merits among social scientists." Moreover, the author reminds us, Lenin in his time had already indicated the importance of the subject ("we can govern only when we accurately express the developing consciousness of the people"), and the Lenin period was marked by careful attention on the part of the young Soviet government to the opinions of the working classes. Safarov's book alludes frequently to directives from Lenin and the Soviet authorities of his period about sounding out the opinions of the working classes about the most diverse matters touching the building of the socialist structure. (A historic and unprecedented example in world affairs of making a decision contingent upon public opinion occurred when the Soviet government posed the "war or peace" question in a singular sort of referendum before the Peace of Brest in 1918.) In times closest to our own, numerous legal regulations, beginning with the new Soviet constitution, introduce the obligation of all institutions making up the Soviet political system to take public opinion into consideration. In his book, R. A. Safarov refers very often to existing legal regulations in this area, and he repeatedly postulates new ones. As the author writes, the consciousness "that in the conditions of a mature socialism, there is a growth of influence of public opinion on society as a whole, and on its various institutions, and that there is a growth of the regulating role of public opinion, which contributes to the development and enhancement of a mechanism for social self-regulation, itself an indicator of democratic maturity" provokes a great increase of interest by the social sciences in this complex of issues. Safarov provides data about the effects of this interest expressed in a large number of publications, doctoral dissertations and post-doctoral works, all devoted to public opinion research in the Soviet Union (author's foreword to the Polish edition). The Polish reader can note with pleasure the author's remark that the inspirations and advice of Polish sociologists and legal specialists played a positive role in his work in the field of public opinion research. The rich experience of years of public opinion research in Poland (regardless of the low level of use of the results by our decisionmakers) are a solid foundation for asserting that Safarov's remark was no mere expression of courtesy towards Polish researchers.

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*J. Szczepanski, "O konstruowaniu zarysu syntetycznego obrazu rozwoju spoleczenstwa polskiego do roku 2000 [On the Construction of a Synthetic Picture of Development of Polish Society Through the Year 2000] in "Spoleczny rozwoj Polski w pracach prognostycznych" [Poland's Social Development in Forecasts], KiW [Book and Knowledge], Warsaw, 1974, pp 29-30.

Besides the foreword to the Polish translation by its editor, A. Lopatka, which we have already mentioned, and the author's preface to the Polish edition, the book includes a lengthy introduction comprised of a presentation of the basic aims, hypotheses and research methods of the work, and five chapters. The first discusses the specifics of public opinion in the sphere of state administration. The second discusses the theoretical and practical aspects of public opinion research by state administrative organs. The third treats of the use of public opinion in the administrative process. The fourth discusses relations between public opinion and administrative decisions at various levels in the decisionmaking and implementation phases. The fifth discusses the control function of public opinion (public opinion in the system of social control). In the conclusion, the author formulates a list of research postulates whose implementation is premised upon the development of the sociology of state administration, as well as on a new discipline--"the legal science of public opinion."

According to Safarov, the fundamental aim of the work is to "formulate the concept of public opinion in the sphere of state administration, establish a model of that administration in the light of a functioning public opinion and draw up recommendations for elevating the role of that opinion in the administrative process" (pp 17-18). The attainment of that goal necessitated the identification of a range of research problems that were reformulated into hypotheses and became subject to empirical verification through surveys, research on official documents, interviews with administrative personnel and discussion with the personnel of social organizations and private citizens. Since the most important scientific problems and hypotheses constitute the organizing principle of this work, it is worthwhile to present them here. They are: 1) If there exist social needs and interests that ought to be satisfied by state administrative organs, then it is likewise unavoidable that society will evaluate the work of these organs, and this evaluation must be expressed to a greater or lesser degree; 2) if there exist a public opinion of employees of a given subsector, and a public opinion of the citizens in general, then they ought to differ in specifics; 3) if public opinion is to be meaningful for administration, then it should point out failings and errors in administrative work and suggest directions for correcting them; 4) if the citizens want to be widely-informed about administrative work, that is in itself an indication of public opinion interest in the work of these organs; 5) the more proximately the activity of administrative organs concerns the satisfaction of the everyday needs of society, the more firmly based is public opinion in its right to comment on that activity; 6) since legal regulations do not oblige administrative organs to sound out public opinion, then not all administrative personnel (directors, specialists) will consider the determination of public opinion to be a priority administrative task; 7) since there is a lack of general methodology for taking public opinion into account, and since legal regulations do not cover this matter in detail, public opinion is not fully utilized; 8) if public opinion is important for administrative organs, then, for that reason, it should be utilized in the implementation of administrative work; 9) public opinion affects the implementation of administrative decisions more than if affects the decision-making process; 10) if public opinion is a distinct sort of social control over administration, then certain characteristics should belong to it by right.

In his description of the processes and phenomena he studies, R. A. Safarov utilizes three kinds of concepts: Legal, sociological and psychological. On a sociological level, the author defines the basic concept of this book, public opinion as: 1) The judgment of social groups about administrative organs; 2) their evaluation as well as, 3) their knowledge of these organs (p 22). Elsewhere in the book Safarov defines public opinion as a "synthesis of social judgments and wills," and says, relatedly, "the judgments of society directly or indirectly reflect social needs and interests" for "the will of society, determined by social needs and interests, constitutes the expression of its desires and motives, and the way it acts" (p 43). The author believes that the only form of opinion that can be called public opinion is one that is marked by universality (the dominant opinion in the system of judgments about a given subject), intensity (focus of social attention to a given subject) and constancy (not susceptible to change according to circumstances).* That last characteristic is relative, after all, and I share the belief of certain authors that, contrarily, public opinion is characterized by a changing character, contingent upon the social situation, significant events and the like. On the other hand, one can observe an astonishing constancy in public opinion in the area of certain issues. This indicates a great complexity in psychosocial processes that underlie the formation of public opinion and also causes us to reflect upon the difficulties that public opinion encounters and the problems created for public opinion by the reaction of decisionmakers. Safarov devotes much attention to the fact that this reaction is frequently dependent upon the "competence" of public opinion, i.e., the level of familiarity with the subject being judged. This knowledge (competence) in the area of administrative issues can cover scientific, technical or social questions. Meanwhile, the author concludes from his research that public opinion is competent to make judgments primarily in the area of the social problems of the administration; hence he correctly recommends that organs of the administration should not make rash decisions that are at loggerheads with public opinion because it lacks the scientific or technical "competence," since ven such "incompetent" opinions are a significant source of information about society's needs, moods and demands. Besides, the competence of public opinion is a factor whose level may change. Its growth, in the scientific and technical aspect as well, depends upon an increase in legal awareness, in this case legal-administrative awareness. We should point out that Safarov speaks of two public opinion "factions"--the opinion of private citizens and the opinion of administrative employees (both specialists and scholars). The opinions of the latter "are always accorded special importance, since these individuals are characterized by a higher degree of competence" (p 76). For this reason, and also because of psychosocial factors (for example, the differing group interests of administrative employees), an area the author does not mention, basic differences may sometimes occur in the judgments of these two public opinion factions. The result is that the opinion of th private citizen is ignored, which may lead to tensions and conflicts between private citizens and the administration. In order to guard against ignoring public opinion, Safarov postulates an entire series of political, social and legal guarantees that ensure the recording, the utilization and the dissemination of the use of public opinion (special publications, press publications and radio and television broadcasting; as well as legal responsibility, including penalties imposed upon administrative officials who do not take public opinion into account) (p 171 and ff.). The openness of public life is a fundamental guarantee of the impact of public opinion upon the functioning of the administration. The author expresses himself on this question in the context of informing society about the work of the organs of the state administration, believing this to be an important factor defining the limits of the competence of public opinion. He rightly limits the sphere of openness and informing the public to those matters that are not state secrets; however, he fails to see the danger in the administration's extending the sphere of secret matters arbitrarily and thus removing them from the control of public opinion. Polish experiences prove that restricting the sphere of openness of public life is a serious threat to socialist democracy.

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*The PWN Universal Encyclopedia defines public opinion (social opinion) as a form of social awareness encompassing the totality of views of large parts of society and social groups concerning currently important issues of the given society, in particular internal and external policy being carried out by state authorities (volume 3, p 382).

We must also bring up several more important questions concerning public opinion research. The author states that in state administrative practice, there are two approaches to the study of public opinion--the passive and the active approach. In the first, the administrative unit obtains a picture of society's reactions and evaluations according to the amount of information it has received on the subject. The active approach essentially involves the initiative of an administrative unit in undertaking a study of public opinion. While Safarov believes that the second approach is fundamental, he also points out that this approach has serious shortcomings. Administrative organs, trade unions, the mass media and scientific institutions are all engaged in studying public opinion (for public opinion is an objective phenomenon that exists whether it is studied or not), but each of these institutions uses its own particular methods of study. Safarov divides them into the legal, which he says analyze the recommendations and complaints of private citizens, for the most part, and the sociological, which he says includes polls and experiments. I admit that I have serious doubts about the author's idea of creating special departments in the ministries for studying public opinion. Nor do I agree with his argument that many central organs of the U.S. administration have such departments. For lack of space, I shall not enter into an extensive argument with him on this subject; however, I should like to point out the differing nature of the tasks of most U.S. ministries by comparison with the ministries of socialist countries (where most ministries administer the national economy); and the considerable number of ministries that operate within a narrow scope and have little contact with the average citizen and his direct interests. Thus, I think it would be better to organize departments engaged in studying public opinion only in those ministries that are responsible for meeting the needs of citizens in a broad area, or in those ministries that have contact with the public for other reasons. However, I believe that it would be even better if we left the study of public opinion in the most varied areas of public life to specialized institutions for studying public opinion that operate independently of ministerial interests. These institutions would be able to implement studies at the recommendation of ministries and other central organs of the state administration, in the same way as OBOP [Public Opinion Research Center] has done for years. The duty of the administration would be to draw conclusions from these studies. The other question is whether this obligation should be closely regulated legally and be subject to legal sanctions, as Safarov says. Given our Polish situation and the widespread tendency toward depenalization, it would be difficult to adopt this idea.

The author's surveys likewise merit some attention. As I have noted, their results serve as a basis to organize his work. These studies were undertaken from 1970 to 1972 in the Kalininsk district, "one of the typical districts of the RSFSR" in terms of the sociodemographical characteristics of its inhabitants. Two types of polls were conducted: One among the people of the district (1,500 surveys), and a second, somewhat different survey among the workers of local administrative organs (1,000 surveys). The objective of the survey was to study the mutual relationship between public opinion and the administration in both directions. We regret that the author did not include his questionnaire in his text, so that one could follow the manner in which his hypotheses proceeded, and moreover so that comparisons could be made with similar studies conducted in other countries. Nonetheless, the tables provided in the text and the copious examples drawn from studies other than the author's own give the reader a wealth of information, enabling him to verify the author's hypotheses on his own.

In this review, I have been able merely to hint at the more important questions discussed in this interesting work. I admit that they have been selected somewhat arbitrarily. Careful study of the work may provide the reader with a valuable and inspiring point of departure for considering the proper relationship between public opinion and the administration in our country.

8536
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KAZAKH MVD CHIEF ON IMPROVING MILITIA EFFECTIVENESS

Alma-Ata AGITATOR KAZAKHSTANA in Russian No 19, Oct 82 pp 15-17

/Article by A. Platayev, KaSSR minister of internal affairs: "To Serve the People Faithfully"/

/Excerpts/ The party's general line in the fight against crime is the prevention of law violations. Within the structure of criminal investigation there is a special preventive service; however, this important social function is carried out by all militia workers.

Preventive work is conducted under the direction of party and state organs in accordance with integrated comprehensive plans, which are approved and rigorously monitored by party committees. The public renders an enormous amount of aid to the militia. Presently operating in Kazakhstan are more than 11,000 public councils on the prevention of law violations in work groups, approximately 3,000 public points for maintaining order, more than 18,000 DND's /Volunteer People's Guards/, as well as a number of other self-help workers' organizations.

Of particular importance is the prevention of law violations among adolescents; this work is conducted by inspectorates for cases involving minors. The best staff members of the inspectorates, Militia Captain L. G. Panina from Tselinograd, Senior Militia Lieutenant R. Z. Ualiyeva from Karaganda, Militia Lieutenant S. I. Shalimov from Taldy-Kurgan, Militia Captain T. I. Pishulenok from Ust'-Kamenogorsk, and many others rely on the cooperation in their work of the public and the work groups. There are many such activist workers, and this undoubtedly facilitates a decrease in crimes committed by minors in the republic.

In carrying out the directives of the party, the militia is thoroughly and decisively stepping up measures aimed at rooting out hooliganism, parasitism, and black marketeering; it is activating the struggle against drunkards and other violators of public order. We are in favor of such a law and order under which Soviet people could be assured that they are being reliably protected against any criminal encroachments on their life, dignity, and property. The leading role here belongs to the militia's patrol-post service. The street patrol is a model guard for public discipline.

In order to radically improve the maintenance of public order on the streets and in public places in the Kazakh SSR during 1980, mobile militia points (PPM) were organized. This new service was introduced by the republic's Ministry of Internal Affairs in the city of Alma-Ata;the initiative was approved by the CP of Kazakhstan CC and the republic's government, as well as by the USSR Ministry of Internal Affairs. At the present time there are PPM's in all cities and rayons. Thanks to this, the militia have drawn closer to the population, begun to operate more effectively, better, and with higher cultural standards; the patrol-post duty-details have become more mobile, there has been an upgrading in the effectiveness of their service and a strengthening of the inter-connection between the militia and the DND. Last year and this year in the republic there was a decline throughout the republic as a whole in the number of crimes committed on the streets, and there was a noticeable stepping up of the fight against drunkenness, hooliganism, and parasitism.

Giving a good account of themselves were the teams of the PPM's in the Soviet ROVD [Rayon Department of Internal Affairs], located in the North Kazakhstan Oblast, the Kirovskiy ROVD in the city of Karaganda, the Kaskelenskiy ROVD in Alma-Ata Oblast, and many others. Successful service is being rendered by the team of PPM No 1 in the city of Gur'yev, headed up by Miltia Senior Lieutenant Muslim Bisembayev. Muslim and his comrades on this team,militiamen M. Shingaziyev, N. Bisembiyez, and S. Khasanov, are actively conducting preventive work; they are vigilantly guarding public order, and they have solved several crimes by following up on hot leads.

The Soviet militia have consistently implemented the Leninist demand for the inevitability of punishment. This demand resounded once again at the 26th Congress in the report of L. I. Brezhnev. The internal-affairs organs are perfecting their operational-investigative activities and improving the professional skills of their staff workers. During recent years a great deal has been done to strengthen the skilled specialists of the BKhSS [Struggle against Theft of Socialist Property and Black Marketeering], as well as those of the GAI [State Motor Vehicle Inspectorate], the patrol-post service, and the criminalistics sub-divisions.

The ranks of the Kazakhstan militia include many veterans of war and labor who have been awarded orders and medals. Joining the militia every year are persons sent by the party, the Komsomol, and labor groups. They are all prepared to self-sacrificingly protect the interests of their people and their Motherland.

Truly invaluable are the concerns of the militia workers with regard to guarding socialist property. Now, when the Food Program is being carried out in the country, the staff members of the militia, the GAI, the fire-protection groups, and our other services are ensuring the preservation of grain, livestock output, along with fire-protection safety in the fields, threshing-floors, grain-reception centers, and grain elevators; they are also waging an active struggle for the smooth operation of motor-vehicle transport and traffic safety. A great deal of work is being conducted with regard to combatting black marketeering, mis-management, and malfeasance in trade and in the public-dining system.

It is well known that V. I. Lenin placed particular emphasis on the firmness of Soviet laws and the obligation to observe them by everybody without exception--by institutions, enterprises, officials, and citizens. In our country this is a fundamental constitutional requirement.

Inextricably bound up with the observance of legality is the level of culture in work, especially so in dealing directly with people. The Ministry of Internal Affairs is carrying out a number of measures with regard to raising cultural standards in the work of militia staff members. Chief among these is the constant strengthening of political-educational work.

With each passing day a glorious jubilee--the 60th anniversary of the USSR--draws closer and closer. Soviet people are marching forward to this anniversary, filled to over-flowing with pride in our great Motherland and for the Leninist party. The personnel of the Kazakhstan militia is persistently solving the problems of struggling against crime, strengthening public order and socialist legality; it is also perfecting its own professional skills and methods of preventive activity.

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2384
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CLOSING OF LOCAL MUSEUM IN ASHKHABAD LAMENTED

Ashkhabad TURKMENSKAYA ISKRA in Russian 19 Jan 83 p 3

[Article by T. Dzhalalov, exemplary worker of public education, TaSSR; "The Museum has Disappeared"]

[Text] Probably this happens to everyone: you want to say something, but your voice suddenly breaks from nervousness. "Resentment can choke one", they say in such cases. Roughly the same sensation arises in me, a teacher with a half-century of service, when my former students--graduates of the Ashkhabad Polytechnical School--ask when we meet, "What has happened with our museum?" As a matter of fact, what did happen?

Here is a letter I received recently. "Dear Director of the Historical Society! We, pioneers of the brigade imeni Gaydar, visited the Polytechnic and looked at what interesting material has been collected by the Komsomol members. We remember as well an invitation for new excursions. We are still waiting for them [new excursions]. They told us recently however that the museum is no longer in the Polytechnic, and that the prepared albums, letter collections, and books have been thrown away. Is it really necessary to treat such important matters so callously?"

In order to explain what this is all about, it will be necessary to return to the past. I was fortunate enough to work in the Polytechnical School for more than 20 years. Our students, especially in past years, took a great interest in the history of their native kray. The society members visited the ruins of an Anausk mosque at Nis, and gathered materials on ancient Ashkhabad. Later they undertook to design an album "War Veterans Working at the Polytechnic". My comrades and I--front-line soldiers--presented a great number of documents, dear to our hearts, to the museum being established. The lads began to participate more actively in scientific conferences and by the 100th anniversary of the birthday of V. I. Lenin they had prepared more than 100 albums and lecture texts. The amount of material amassed was immense. In 1979 they allotted us a room for the museum. The society members lovingly began to put it into shape.

Now, I am on pension. And that is why it is such a pity that a year ago the society broke up; and more importantly, the museum disappeared. In the room where the exhibits were kept, they store office files. The republic Ministry of Higher and Secondary Specialized Education has learned both about the creation of the museum and its sad ending. They promised to help, but have done absolutely nothing. And that's a pity. The living link of the youth with the past of their fathers and grandfathers has an enormous moral and educational power. The museum was an excellent basis of international, patriotic education of students. It is necessary without fail to restore it; to revive in the technical school the work of the section of the Society of Preservation of Historical Monuments; to continue the correspondence established earlier with technical schools of other brotherly republics. For letters are still arriving--and lie like a dead weight in the director's study and in the Komsomol committee.

The museum must be restored without fail!

12198
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NEW MUFTI OF TASHKENT VISITS CAIRO

Ashkhabad TURKMENSKAYA ISKRA in Russian 19 Jan 83 p 4

[Article: "Visit of the Mufti"]

[Text] CAIRO. (TASS). The chairman of the Spiritual Administration of Muslims of Central Asia and Kazakhstan, mufti Sh. Z. Babakhanov, visited the capital of Egypt. He met with the Minister of State for 'Waqf' [Religious Trusts] of the Arab Republic of Egypt (ARE), I. ad-Desuki; the chief mufti of the republic, A. Khamza; and visited the university and the "Al'-Azkhar" mosque. In the course of his visit with religious figures of Egypt, mufti Sh. Z. Babakhanov told them about the life of Soviet muslims. He pointed out that the muslims of the USSR, as does the entire Soviet nation, express a strong protest as a result of the unceasing aggression of Israel against the Arab states, brothers in faith. He noted that the strategic course of our great countries--the struggle for peace and the elimination of the threat of nuclear catastrophe corresponds in full to the hopes of Soviet muslims.

12198
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STATUS OF YAGNOB NATIONALITY IN TAJIKISTAN DESCRIBED

Dushanbe KOMMUNIST TADHIKISTANA in Russian 17 Nov 82 p 2

/Article by A. Khromov, professor: "Waterfall in the 'Hungry Steppe' /Golodnaya Step'/: Yesterday and Today"/

/Text/ The "Hungry Steppe".... The name sounds terrifying. Here is how it was described by the Russian geographer, V. I. Masal'skiy, who visited there at the beginning of our century:

"In the summertime the 'Hungry Steppe' comprises a sun-baked, dead, yellow-gray plain, which in the burning heat and complete absence of life fully justifies its name.... Herds are driven out into the sands, birds fly away, tortoises hide in their borrows...."

Together with special photo correspondent of the journal SOVETSKIY SOYUZ, Yu. N. Trankvillitskiy, I recently visited the Zafarobodskiy Rayon, which occupies part of the territory of the former "Hungry Steppe." It is nothing at all like V. I. Masal'skiy's description! Everywhere you look there are white fields of cotton interspresed with veins of greenery and framed by wide forest belts and irrigation ditches. It is difficult to understand where the Leninabad Oasis ends and the "Hungry Steppe" begins.

At the party raykom we were shown an album of photographs, providing their impressions of all the phases of mastering this virgin land. In one of them we saw two small wagons, standing like orphans amid the bare pla n. It all began from this. But now we rode past well-populated settlements, where neat little farmhouses stand in well-ordered rows, with two- and three-storied buildings here and there. People are living here who, by their own self-sacrificing efforts, have transformed this once-lifeless space. People of diverse nationalities, speaking various languages but withone thing in common--their Soviet character.

Likewise laboring in this multi-national group are my friends, the Yagnobs, a modest-sized nationality which resettled here in 1970 from the high-mountain Yagnob River Valley; the latter is crowded in between two mighty mountain ranges--the Gissar from the south and the Zeravshan from the north. For many years I studied the languages, mores, and customs of the Yagnobs, living with them in the mountains for two or three months a year. And when I looked down from the mountain path at the winding, silvery band of the Yagnob River below, I listened to the endless murmuring rush of the water stiking on the rocks, and I thought about those who encountered this then still enigmatic people for the first time.

It was the summer of 1870.... A group of horsemen slowly approached the kishlak of Markhtumayn (Village in the Meadows), lying in the foothills of the magnificent Ganzagar Mountain. This was part of a detachment of the Iskanderkul'sk Expedition, which had left Samarkand in the middle of spring and, after crossing the highland section of the Zeravshan River and the Fandar'ya Valley, had paused in the pass in the settlement of Anzob. The horsemen hurried on. Two of the new arrivals entered into a conversation with the local inhabitants.

Then one of them, by his appearance an urban Tajik, pulled out a notebook and made the following entry in it in Tajik, writing in a beautiful Arabic calligraphy: "...We arrived at a kishlak which is named Markhtumayn. There are 10 farms in this village.... From the beginning to the end of summer people depart for summer places [?]. They know the Yagnob language here, beginning from this kishlak...." Having finished his notation, the Tajik handed the notebook over to his fellow-traveler--a Russian; the latter read it attentively, making some notations of his own.

But who were these two? They were the oriental scholar, Aleksandr Lyudvigovich Kun, and his assistant and the detachment's translator, the Samarkand Tajik, Mirzo Abdurakhmon. They were also the ones who were first interested in the Yagnobs.

For a long time the Yagnobs represented an ethnographic enigma for scientists. Some researchers considered that the Yagnobs should be relegated to the Pamirians, and their language to the group of Indic languages; others expressed the supposition that the Yagnob language was a continuation of the dialect of the Saks Tribe, which had penetrated into the Yagnob Valley from the Sorbo River Valley and the Ramit Gorge. But among the Yagnobs themselves there was a widespread legend that their ancestors had originally been from Kashmir. It was only at the beginning of the present century, after fragments of Sogdian writing were discovered in Eastern Turkestan, that scholars turned their attention to the fact that the language of these fragments and the language of the Yagnobs were amazingly similar. Linguistic research, drawing upon the data of history, has made it possible to establish that the Yagnobs are direct descendants of the Sogdians, and their language is one of the dialects of the Sogdian language, preserved down to our own times.

In ancient times the Sogdian language was spoken by the inhabitants of Bukhara, Samarkand, Khodzhent, the Zeravshan Valley, and Kashka-Dar'ya, part of the population of the Fergana Valley and the environs of Chach (the present-day Tashkent). There were numerous Sogdian settlements on the territory of Eastern Turkmenistan. During the 9th--10th centuries A.D. part of the population of Central Asia switched over to the Tajik language, and only in the difficult-to-reach mountain areas of the Zaravshan's upper reaches did the Sogdian language still continue to resound approximately until the 14th century. In the Yagnob River Valley it has been preserved until our own times.

Life was hard for the mountaineers in the feudal Bukharan khanate. Here is how the Yagnobs were seen at the end of the last century by the Russian geographer, V. I. Lipskiy: "This first Yagnob kishlak which we encountered on our way (he is speaking about the kishlak of Piskon--A. Kh.) astounded us by its poverty. I had never seen such dirt, such poverty, such ragged inhabitants. It was difficult to obtain anything to eat."

When I showed my Yagnob friends a photograph from V. I. Lipskiy's book, depicting their forebears dressed in rags and exhausted from constant malnutrition, those who were somewhat younger looked at the picture with a certain distruct and confusion, but the people who were somewhat older said: "Yes, that is the way our fathers and grandfathers used to live."

The Soviet regime has radically transformed the life of the minor nationalities in Tajikistan, including that of the Yagnobs.

Nevertheless, even in our own times life in Yagnob continued to remain not so easy. It was possible to get there either by pack-animal transport or on foot, and even then most often in the summer or the early autumn. In November the Anzob Pass was closed down, and in order to reach the central part of the republic, the mountaineers had to travel tens of kilometers on foot to the village of Anzob, then by car or bus they would get to Samarkand, and from there they would fly by plane to Dushanbe.

It is not by chance that the very name Yagnob means "Icy Gorge" (from the Yagnob "ikhi nou"). In the summertime they used to store up grain for the winter, bringing it up by pack-mules from the village of Anzob (their own grain was not suffcient). As a rule, the Yagnob-speaking villages had primary schools. In order to obtain a secondary education, the Yagnob children had to travel from Yagnob either to the village of Anzob or to the rayon center of Ayni, and the parents would not always agree to this. Furthermore, not all the Yagnobs had modern housing.

I recall that I had occasion in the village of Kuli-Bolo to visit a house which the owner had inherited from his parents. This house was built of stones on a mountain slope; moreover, its rear part comprises a kind of cave in the mountain, and only its facade protrudes out front. With difficulty I pushed sideways through the corridor (it was so narrow!) and entered the "ceremonial" room. This was a semi-darkened area with smoke-blacked walls; in the middle of it was the "ynkir"--a fireplace which served both to heat the room and to cook the food. And up above was an opening--a chimney ("rucha"), which, at the same time, performed the role of a window.

It must be said that, fortunately, there are not many such homes remaining in Yagnob. But there used to be some! It is not surprising that since 1950 the migration of the Yagnobs to the Gissar Valley and to Dushanbe has increased. In 1970 most of the inhabitants of Yagnob moved to the Zafarobodskiy Rayon of Leninabad Oblast. The process of this re-settlement, how the Yagnobs put down roots in the new places, has been related in detail both by our press and the foreign press. But this was not without some exaggerations.

I have in my hands an excerpt from an article entitled "Strange Re-settlers," which was published on 25 March 1971 in the newspaper SAN FRANCISCO CHRONICLE. It is amusing to read the lines where the American correspondent describes the Yagnobs as people who looked and acted like people from another planet. But it must be confessed that the thought crept into some of our own correspondents' reports that many Yagnobs supposedly had no idea of motor vehicles or motorcycles. None of this was true at all!

No matter how difficult-to-reach Yagnob was, its people lived the same life and had the same ideas as all Soviet people.

And so, after many years, I am in Yagnob again, but in a new one, located in Zafarobodskiy Rayon. Only now it is the name of one of the streets in the settlement of Pakhtakoron ("Cotton-Growers"). Even in the new place the Yagnobs have settled compactly, according to the principle of kinship and fellow-countrymen, albeit on different sovkhozes. Where the mountaineers live can be determined by the names of the streets. They often repeat the names of the Yagnob kishlaks. Located in the settlement of Guliston ("Flower Garden") are streets named Piskon, Dekhbaland ("Upper Settlement"), and Khshartob.

How symbolically the name Khshartob resounds today in the "Hungry Steppe"! In the Sogdian language this means "waterfall." Yes, the Yagnobs, like a mountain waterfall with its precipitous stream, together with other Soviet people of diverse nationalities, have transformed the "Hungry Steppe" into a green oasis within a brief time period. We watched with delight how in the cotton fields young Yagnob lads were skillfully driving the cotton-picking combines. Yagnob cotton-growers! A new life and new ideas!

Each settlement has a secondary school. It was interesting to observe how the little boys and girls who had just been speaking with me in Yagnob in their conversations with their peers quickly switched into Tajik, Uzbek, and Russian.

I am often asked the following question: "But what will be the subsequent fate of the Yagnob language? Will it not disappear in the very near future?" In order to answer this question, let us turn to the history of the Yagnobs. The first researchers in the 19th century already predicted its imminent disappearance. Some of them even considered that it "would disappear without a trace." But more than 100 years have passed since the Yagnob language was discovered, and it is still spoken by about 3,000 persons, just as many as spoke it previously. Of course, today it is a language of everyday life or, as they write in the scientific literature, a language performing minimal functions. And like any non-written language (such as, for example, the Pamir languages) it has undergone the influence of /in this case/ the literary Tajik language. However, the processes of reciprocal influence between languages are not mechanical. They are determined primarily by social conditions. And the latter are such in our country that they make it possible for every people or nationality to freely utilize their native language.

In our own times the preservation of the Yagnob language is faciliated no longer by the geographical factor, as was the case earlier, but by the social one: the equitable and friendly nature of the mutual relations between our country's peoples.

On the "40 Years of Tajikistan" Sovkhoz, the center of which is located in the settlement of Pakhtakoron, I met my old-time friend Nurali Nurovym. Formerly, in Yagnob, he had been a kolkhoz chairman, and now he heads up a sovkhoz division. His son, Kurbonali, graduated from the Leninabad Pedagogical Institute; he is now employed as a teacher in the secondary school and, at the same time, he is the chief of the local House of Culture. At the field station in one of the cotton-growing brigades I observed the following scene. By way of inviting his son to take a seat

Nurali addressed him as follows: "Please be seated, Muallim!"

I was not at all surprised that the father had addressed his son in a formal manner and had called him "teacher": in his voice I sensed both respect for his son and paternal pride in him. This can be understood if we recall that relatively recently there were only a very few who had received a higher education. But today in all the settlements of the Zafarobodskiy Rayon where the Yagnobs live there are several Yagnob teachers employed in every secondary school. I myself became convinced of this when I gave a lecture on the Sogdians, the ancestors of the Yagnobs, for the teachers and senior students.

By the way, the teachers had a fine idea--to create within the secondary school in the settlement of Pakhtakoron a museum devoted to the history of Yagnob and the Yagnob people, so that the schoolchildren, most of whom have no idea of their people's formerly hard lot, could be convinced with their own eyes what the Soviet regime had provided for their people, who were once doomed to extinction.

There were many meetings with friends. Questions and reminiscences. But what is interesting is that none of the Yagnobs said that they wanted to return to Yagnob. I intentionally asked them about this, but everyone unfailingly answered: "But why should we return there? Things are very good here."

Indeed, the living conditions in Zafarobod and Yagnob cannot be compared. Just take housing. Every family lives in a three- or four-room apartment with gas, heating, and electricity. Many people, perhaps, would not be surprised at this. But anyone who has visited Yagnob even once will appreciate this. There on long evenings I had to make my notes by the dim light of a kerosene lamp.

And the arrangement within the houses is completely different. Vanished into the past are the sheep- and goat-skins which used to cover a mud floor. They have been replaced by carpets. Radios and televsion sets are ordinary, everyday matters. And domestic utensils have also changed their appearance: there are new, clean dishes everywhere. They have replaced the large wooden bowl (the Yagnobs call it a "vorza"), from which people scooped up their grain meal in common, using one wooden spoon in turn! It was with difficulty that we managed to seek out and find some old scoops and cups in order to photograph them. The householder in whose barn we found these relics (they had to have the dust cleaned off of them) laughingly told us: "Since we moved here, I have not used them at all. I don't need them any more. If you want them, take them!" Yes, old utensils are now only a memory of the past.

Many impressions remain from my trip to Zafarobod. But the main thing is the fact that Yagnob has begun a new life.

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